

# THE JOURNAL OF BIBLE AND RELIGION

PUBLISHED BY THE NATIONAL ASSOCIATION OF  
BIBLICAL INSTRUCTORS TO FOSTER  
RELIGION IN EDUCATION

Vol. VIII

August, 1940

No. 3

The Archaeological Background of the Hebrew Prophets of the Eighth Century .....	W. F. ALBRIGHT	131
Origen, The First Christian Liberal .....	FRED GLADSTONE BRATTON	137
Oriental Bibles and Backgrounds .....	TERESINA ROWELL	142
A Theological "Externeship" Experiment .....	ROCKWELL HARMON POTTER	147
Discussion:		
Why Study the Bible Today? .....	ROGER HAZELTON	149
The Bible the Fountainhead of Democracy .....	DWIGHT M. BECK	150
The Catholic Crisis .....	REV. VINCENT A. BROWN	150
What Would a Return to the Bible Involve? .....	EDITOR	151
Book Reviews:		
ARCHIBALD ALLAN BOWMAN, <i>A Sacramental Universe</i> .....		153
By George F. Thomas		
NICOLAS BERDYAEV, <i>Solitude and Society</i> .....		155
By J. M. Wells		
H. WHEELER ROBINSON, <i>Suffering: Human and Divine</i> .....		155
By John W. Flight		
A. J. MUSTE, <i>Non-Violence In An Aggressive World</i> .....		156
By Carl E. Purinton		
FRITZ KUNKEL AND ROY E. DICKERSON, <i>How Character Develops</i> .....		157
By J. Howard Howson		
ERIC S. WATERHOUSE, <i>Psychology and Pastoral Work</i> .....		158
By Seward Hiltner		
JULIAN PRICE LOVE, <i>How To Read The Bible</i> .....		158
By Carl Sumner Knopf		
T. W. MANSON, <i>A Companion To The Bible</i> .....		159
By John W. Flight		
J. M. POWIS SMITH, EDGAR J. GOODSPEED AND OTHERS, <i>The Complete Bible</i>		160
By C. A. Hawley		
FREDERICK C. GRANT, <i>The Gospel of the Kingdom</i> .....		161
By Paul S. Minear		
ALBERT E. BARNETT, <i>Understanding The Parables Of Our Lord</i> .....		162
By Raymond R. Brewer		
E. F. SCOTT, <i>The Book of Revelation</i> .....		163
By B. Harvie Branscomb		
ELIHU GRANT AND G. ERNEST WRIGHT, <i>Ain Shems (Palestine) Part V</i> (Text) .....		164
RICHARD F. S. STARR, <i>Nuzi. Report On The Excavations at Yorgan Tapa</i> Near Kirkuk, Iraq .....		165
By J. Philip Hyatt		
Book Notices .....		168
Books Received .....		174

## THE CONTRIBUTORS' COLUMN

W. F. ALBRIGHT is W. W. Spence Professor of Semitic Languages at the Johns Hopkins University. He was director of the American School of Oriental Research in Jerusalem from 1920 to 1929 and from 1933 to 1936, and has conducted many archaeological expeditions in Palestine and adjacent lands.

FRED GLADSTONE BRATTON pursued his theological studies at Harvard University, the University of Berlin and the Boston University School of Theology, receiving his Ph. D. from the last-named institution in 1927. He taught Biblical Languages and Literature at the Boston University School of Theology from 1928 to 1930 and has been located subsequently at the University of Rochester and Springfield College. His major preoccupation in research is the Hellenistic Age.

ROCKWELL HARMON POTTER studied at Yale Divinity School, Union Seminary and Chicago Seminary. He was graduated from Chicago with the B. D. in 1898. He served as minister of the Reformed Church, Flushing, Long Island, 1898-1900; at the Center Church, Congregational, Hartford, Conn., 1900-1928. Since 1928 he has been Dean and Professor in the Practical Department of Hartford Theological Seminary. D. D. degrees have been conferred upon him by Union College, '07; Rutgers, '15; and Williams, '26.

TERESINA ROWELL spent a year at the London School of Oriental Studies, working

under Mrs. Rhys Davids, following her graduation from Smith College in 1929. She received her degree from Yale University in 1933. Her dissertation was entitled, "The Background and Early Use of the Buddhakshetra Concept (The Buddha-field)" and was published in the *Eastern Buddhist*, Kyoto, 1935-37. During 1936-37 she studied contemporary religious and social movements in Japan. "Why Gyo—Some Assumptions Behind Religious Practices in Japan" was published in the *Japan Christian Quarterly* (Tokyo), Spring, 1937. Miss Rowell is at present a member of the Department of Religion at Smith College. During the summer session, 1940, she lectured at Pendle Hill on "Eastern Doctrines of Human Nature and Their Implications for Educational Method."

Professor Riddle's article, "Why Study The Bible Today?", published in the May issue, has aroused considerable discussion. In the Discussion section of this number we print two brief comments, one by Professor ROGER HAZELTON of Colorado College, the other by Professor DWIGHT M. BECK of Syracuse University. A longer comment by Professor WALTER W. SIKES of Berea College has been received and will be published in the November number. The Reverend VINCENT A. BROWN, Assistant Pastor of Saint Ignatius Rectory, Long Beach, Long Island, N. Y., was invited by the editor to put into writing an oral criticism of Dr. Barton's review of *The Catholic Crisis*.

---

Published in February, May, August and November by the National Association of Biblical Instructors. Publication Office, 36 East Main Street, Somerville, New Jersey. Editorial Office, Adelphi College, Garden City, New York. The subscription price is \$3.00 per annum. Single copies, 75 cents. Entered as second-class matter February 14, 1939, at the post office at Somerville, New Jersey, under the Act of August 24, 1912.

## The Archaeological Background of the Hebrew Prophets of the Eighth Century

W. F. ALBRIGHT

DEALING with a subject of this nature one must use the term "archaeology" in a more inclusive sense. That is, we define it to include all remains of antiquity discovered by the archaeologist, regardless of whether these remains are written or unwritten. In other words, we shall utilize the results of philological analysis and interpretation of ancient Near-Eastern records as well as the material results of excavation. Since the eighth century B. C. is in some respects better known from Biblical sources than any other period represented in the Old Testament, we cannot expect sensational novelties. Indeed, there have been few important epigraphical additions to our knowledge of the eighth century since the first decipherment and publication of the pertinent Assyrian documents in the forties and fifties of the past century. If it were not for the fortunate word "background" in our title we might be rather badly off. With this we feel justified in considering our subject from a much wider angle. The prophetic movement of the eighth century can only be understood in the light of the prophetic movement as a whole and the culture of that century cannot be seen in its true perspective without comparing different aspects of it with corresponding aspects before and after.

No little misapprehension of the phenomenon known as prophetism has been cre-

ated by unwarranted extension of its use. It must be emphasized that the literature of the ancient Near East has not hitherto yielded any examples of this phenomenon during the Bronze Age or after the seventh century B. C. The earliest illustration now known comes from the Report of Wen-Amun, an Egyptian envoy to Byblus in the early eleventh century, and the latest comes from the library of Assurbanapli at Nineveh and dates from the seventh century. The episode described by Wen-Amun took place at Byblus in Phoenicia, where an old attendant<sup>1</sup> of prince Zakar-baal became ecstatic and uttered words which were interpreted as an oracle of Amun. Oracular frenzy is mentioned not infrequently in Assyrian cuneiform texts, where the ecstatic priest is called *makhkhû* and a state of frenzy, whether connected with oracular activity or simply a condition of acute nervous excitation, is called *makhkhûtu*. From the seventh century B. C. we have a number of extremely interesting poetic oracles recited by various Assyrian men and women,<sup>2</sup> mostly natives of Arbela, in the name of the goddess Ish-tar of Arbela. It is important to note that none of them is called a priest except possibly in one instance, where the word employed seems to be otherwise unknown.<sup>3</sup> It is also remarkable that most of them are women. These oracles are poetic in form and some of them are quite long, so they

form an interesting parallel to the corresponding shift from ecstatic to rhapsodic prophecy in Israel.

If we turn to the Bible we find precisely the same situation. Aside from two sporadic allusions in the Pentateuch to the prophetic function of Abraham and of Moses, both in obviously editorial passages, the first references to prophetic activity as the function of the *nabi'* is in Num. 11, where Eldad and Medad are said to have "prophesied" in the camp. The names are pagan, being formed with the element *Dad*, a very common shortened form of *Hadad*, name of the Northwest-Semitic storm-god (*Eldad* means "Dad is [my] God"),<sup>4</sup> and their curious assonance points to oral transmission, in the course of which the second name became contaminated by the first. The story shows only that there was an Israelite tradition tracing the institution of prophecy back to early times, i. e., in the age before the settlement of Palestine was far advanced. Even Balaam is not called a *nabi'*, though he certainly belongs to the category of *bârû*, represented by cuneiform inscriptions from Palestine and Syria, dating from the Bronze Age.<sup>5</sup> The Book of Judges mentions Deborah and an unnamed prophet, both belonging probably to the early eleventh century B. C.<sup>6</sup> about the time of Wen-Amun. By the time of Samuel and Saul, in the second half of the eleventh century, the ecstatic phase of the prophetic movement was in full blast and bystanders were expected to fall an easy prey to its infectious excitement. At this time there is still no clear evidence that ecstatic prophetism had developed into a vehicle for religious propaganda and moral reform, as it undoubtedly became in the tenth century.

The question has often been raised—Why are there no original oracles of men like Nathan, Elijah, and Elisha in the Bible? Explanations vary greatly. We can hardly attribute this apparent lacuna to accident, since there is no lack of stories about the

prophets of the ninth century. Only two reasons can be seriously considered, in our opinion. The first suggested explanation is that the shift from ecstatic prophecy to rhapsodic<sup>7</sup> prophecy took place precisely in the period between 850 and 750 B. C. While in a state of ecstasy a prophet could hardly be expected to compose a finished poem even if he were able to convey effective moral or religious pronouncements. The poems of the eighth-century prophets are finished literary masterpieces, which must have been composed in the main while the prophet was fully conscious, just as was presumably true of the oracular poems composed by the prophets and prophetesses of Arbela in the following century. The second explanation is that there was a pronounced increase in the general use of writing about 800 B. C. It is true that a few Hebrew inscriptions from the period of the Judges and the United Monarchy are known, but none contains more than a few letters except the Gezer Calendar from the tenth century B. C.<sup>8</sup> Of all the hundreds of seals, ostraca, and graffiti now known from the Divided Monarchy, only one can be dated with assurance to the ninth century B. C.—the seal of Shemaiah son of Uriah (?), with a bull in the field.<sup>9</sup> Even the Ostraca Samaria, once dated confidently to the reign of Ahab, are now placed with almost much assurance in the time of Jeroboam II in buildings of whose time they were discovered.<sup>10</sup> The overwhelming majority of our inscriptions belong either to the Northern Kingdom during the decades before the Fall of Samaria or to the Southern Kingdom during the last period before its downfall. These facts suggest that writing did not become general in Israel until the eighth century B. C., precisely when rhapsodic prophecy is first attested.

We have yet to ask ourselves, What was the meaning of the word *nabi'* and what was the proper function of a prophet considered to be? The usual explanation of the word

"speaker, announcer," connects it directly with Arabic *nabba'a*, "announce, inform," adducing other Semitic cognates to confirm this derivation. Since the noun in question (*qatîl*) nearly always has a near passive meaning, the active interpretation labors under difficulties, which are not eliminated by the latest effort: "Philologically the *nabhi* is one who is in the state of announcing a message which has been given him."<sup>11</sup>

For a solution we must turn to Accadian (Assyro-Babylonian), where we find the cognate verb *nabû* (older *nabûm*) used countless times in inscriptions and personal names from cir. 2400 B. C. to the latest times. This verb commonly means "to call (someone by name, for some purpose)." For example, the king is repeatedly addressed as "he whom the great gods (or some special deity) have called." The verbal adjective, *nabî*, means "called" in the code of Hammurabi (cir. 1750 B. C.).<sup>12</sup> The correct etymological meaning of the Northwest-Semitic word *nabî* ought then to be "one who is called (by a god), one who has a vocation (from a god)." Since the discoveries at Ugarit and Mari have proved that Northwest-Semitic and Accadian then shared most of their vocabularies and that differences in the meaning of cognate words were much smaller than they later became, there is not the slightest difficulty, linguistic or cultural, in the way of this explanation, which may be considered at least highly probable. Various passages in the Old Testament suggest that the precursors of the *nebi'im* were sages (*hakamim*), and diviners (*hôzim*, *rô'im*). In fact, I Sam. 9 states categorically that the *nabî* was still called *rô'êh* about 1020 B. C. It is, therefore, very likely that the word *nabî* did not originally belong to the sage or diviner but was transferred to him when oracular prophecy began to supersede divination about the eleventh century B. C. There can be no doubt that the meaning "one called

(by God)" fits extremely well into the picture of Old-Testament prophecy. When Saul joined the prophets "God gave him another heart" (I Sam. 10:9). Isaiah received a special call from God (Isa. 6: 5-8). Amos describes his call even more explicitly (Amos 7: 14-15). Jeremiah (Jer. 1: 4 ff.) and Ezekiel (2: 1 ff.) add their testimony, showing that the sense of having received a special divine call to preach was at least as strong as it is in the modern Christian church, where both Protestants and Catholics use the term "call" or its Latin synonym *vocatio* (vocation) in substantially the same sense. It is true that the charismatic element in the prophetic mission later became more and more effaced, but the Christian priesthood and ministry have suffered a similar modification of their originally charismatic vocation, and this shift has transformed the meaning of "vocation" and "calling" to "profession."

Since the word *nabî* has not yet been found outside of the Bible except in the Ostraca of Lachish (cir. 589 B. C.) there is no extra-biblical control of its meaning as the generic name for a member of a profession. Biblical usage suggests, as we have seen (cf. also such passages as Amos 7:12) that the prophet was commonly considered, at least in a pejorative sense, to be a kind of diviner. Among recent writers, Principal Guillaume has stressed this point of view very strongly.<sup>13</sup> We are inclined to feel that he has exaggerated the resemblance and that the *nebi'im* may be more naturally compared, at least about the ninth century B. C., with Moslem dervishes, who are also for the most part laymen (i. e., men with no special religious education) and who certainly stress the importance of ecstatic experiences. It is not necessary to suppose that the Hebrew prophets had any esoteric teachings like the dervishes of today, and they certainly played an important role as active preachers and reformers, in contrast to most dervishes. Only in this way can we

explain why there were as many prophets of Baal and Asherah as are mentioned in the time of Ahab (I Kings 18:19), since ecstasism is known to have developed abnormally in northeastern Mediterranean lands during the early centuries of the first millennium B. C. Professor Lindblom of Lund has recently shown most convincingly that the prophets of Israel were in general not mystics and that their religion shows almost no trace of the *unio mystica*.<sup>14</sup> In this respect, accordingly, the prophets were very different from the Sufi dervishes, who are true mystics. To recapitulate: the prophets of the eighth century were in general neither diviners nor dervishes, though some prophets were certainly diviners and the prophetic movement in general resembled the activity of certain dervish groups. In any event, there is no reason to suppose that ecstatic phenomena played a significant role any longer, except in historical vestiges which were rarely accompanied by true ecstasism.

Where did the rhapsodist prophets of the eighth century get their beautiful poetic style? We may safely suppose that men like Amos, Hosea, and Isaiah were poetic geniuses and yet look for a poetic tradition into which they must fit. It is most remarkable that reminiscences of the poetic style and phraseology of Ugarit<sup>15</sup> are all but entirely wanting in poems generally attributed to these prophets. As soon as we reach the Exile and the Restoration we find Ugaritic parallels in extraordinary abundance, especially in Second Isaiah and exilic poems incorporated into First Isaiah, in Ezekiel, Job, Proverbs, many of the Psalms, etc.<sup>16</sup> When we go back to early poetry, such as the Song of Deborah<sup>17</sup> and the Lament of David over Jonathan,<sup>18</sup> the same is again true. It is by no means unlikely that some of the earlier Psalms, such as 18 and 68, were composed after Canaanite models in the tenth century; we expect to treat this question elsewhere in the near future. There are two possible partial solutions of this puzzle. The first is that the

Yahwistic religious tradition was so ant Canaanite that there was little borrowing from Canaanite literature except in the time of the United Monarchy and after the Fall of Jerusalem. To a certain extent this solution is acceptable, since there can no longer be any doubt that the traditions of Genesis were not appreciably influenced (except in language) by Canaanite mythology and that the Israelite historical saga, transmitted to us through J and E, is almost free from any obvious Canaanite influences. The second explanation is that there was a marked decline in the vitality of Canaanite literature between the Late Bronze Age and the earliest Iron Age and the seventh century B. C., followed by a great renaissance about the seventh century B. C.<sup>21</sup> Much more to be said in favor of this partial solution, but alone it is hardly adequate. It is most probable, in our judgment, that the form which was assumed by rhapsodic prophecy in Israel was so unique that a new stylistic vehicle was developed to suit it. This new vehicle may have been as much influenced by contemporary Aramaic literature as by Canaanite. At all events it is interesting to note that there are some rather close stylistic parallels between eighth-century prophets and the Sûjin inscription of Mati'el of Arpad, dating from cir. 750 B. C. For example, the passage Isa. 4: 1, "And in that day shall seven women take hold of one man . . ." reminds one forcibly of Sûjin A, b. 2 ff., "And seven women shall suck one child and it shall not be satisfied. . . ."

A very interesting new discovery, published by M. Virolleaud this spring, brings the definitive solution of a vexed problem in the Book of Hosea. In Hos. 5: 13 and 10: 6 the enigmatic "king Jareb" appears in parallelism with "Assyria." In 1897 the late W. Max Müller of Philadelphia proposed the correction of the Hebrew *melek yareb* to *melek rab* or *malki-rab* (cf. *Malki cedeq*, "Melchizedek"), "great king," corresponding to the standard Assyrian appellation *sharru rabû*.<sup>23</sup> This has been accepted

tentatively by many scholars, but it has always seemed to be very strange Hebrew and one would expect *melek gadôl*. In the campaign of 1938-9 at Ugarit, M. Schaefer discovered a Canaanite alphabetic transcription of a letter to king Niqmed of Ugarit, written by Suppiluliuma, the great king of the Hittites, about 1380 B. C. Here the Hittite king is addressed, in characteristic Hittite phraseology, as *Shapshu malku rabba Uluhu*, "the Sun-god, the great king, his lord."<sup>24</sup> This discovery makes it certain that Canaanite employed the expression *melek rab* as a translation of Accadian *arru rabû*, "great king."

A great deal of nonsense has been written about the eighth-century prophets as social revolutionaries. Now there can be no doubt that Amos and Hosea, as well as Isaiah, were social reformers, who inveighed against the social and economic corruption and oppression of their day. But to stamp them as precursors of the twentieth-century advocates of socialism or communism is decidedly exaggerated, in view of the difficulty which we find in collecting adequate illustrations of this supposed phase of their mission. They were, first and last, religious reformers. We do not believe that they were in any sense innovators; their task was not to preach a new, monotheistic or monotheistic<sup>25</sup> theology, but rather to demand a return to the purer faith of their forefathers, which was in acute danger of becoming Canaanitized. Hosea had no specific program of social reformation except to proclaim the need of a return to the simplicity of the desert.<sup>26</sup> Amos was himself a native of a village on the eastern slope of the watered ridge of Judah, where there was not enough rainfall to ensure the growth of crops, and he was accordingly forced to divide his time between herding sheep in the pastures around Tekoa and hiring himself out to the more prosperous peasants of the Shephelah as an unskilled laborer.<sup>27</sup> It is hardly surprising that he was keenly aware

of the oppression of the poor in his day, and yet his cure for oppression was not a socio-economic reform but a return to righteousness and justice.

The archaeological excavations of the past generation have thrown a considerable amount of light on the material culture of Israel under the Monarchy. That more is not yet known is due mainly to the fact that almost no intact remains of the age of the Monarchy were discovered until 1910 and the chronology of this period remained chaotic until about 1924. Practically all important work in strata of this age has been carried out since 1925 and only a small part of it has yet been published. However, we already know a good deal, thanks to the excavations at Samaria, Megiddo, Tell Beit Mirsim, Tell-en-Nasbeh, Beth-shemesh, Lachish, Ezion-geber, and other sites.

Biblical tradition with regard to the sudden expansion of Israelite wealth and commercial activity under Solomon is being amply confirmed, especially by the excavations of the University of Chicago at Megiddo and by Nelson Glueck's work at Ezion-geber (Tell el-Kheleifeh) on the Red Sea. Well-built stables for hundreds of horses and acres of ground covered with copper refineries contrast strangely with the remains of the time of the Judges. Whatever exaggeration there may be in some of the numbers preserved in Kings and especially in Chronicles, it is now certain that the account of Solomon's wealth and of his building and trading operations is not too highly colored, when compared with the traditions from the time of Saul and David. The excavations at Samaria and Megiddo show, furthermore, that Israelite culture did not retrogress appreciably after the tenth century. On the contrary, there was a steady development in the arts of civilization, a development which reached its climax in the first half of the eighth century B. C., after which decline in population and in the arts set in, especially in the Northern Kingdom, now a dependency of Assyria.

Among the best illustrations of the high level attained by the Northern Kingdom in the ninth and early eighth centuries may be cited the city-walls of Samaria and the foundations of the palace-complexes of Omri-Ahab and of the dynasty of Jehu, the ivories of Samaria, the post-Solomonic constructions at Megiddo, and the city-gate of Tell en-Nasbeh. The complex administrative and commercial life of that age is well illustrated by the Ostraca of Samaria, which belong to the early eighth century, not to the time of Ahab as first thought. One very interesting ostrakon, found recently by Crowfoot and Sukenik, seems to be an order for the payment of a certain amount of grain to the bearer of the ostrakon.<sup>28</sup> Writing was widely used in the eighth century, as we have seen, and the Israelite scribes developed a flowing chirography with fancy prolongations of the shafts of letters, both above and below the line. These "flourishes" vanished again in the seventh century.

To what extent industry was organized into guilds in the eighth century escapes us, though certain biblical references suggest that there was some tendency in this direction. It is very unlikely, however, that the democratic guild system of seventh-century Judah, which we know from literary references and the results of excavations, had yet developed. It is by no means impossible that this evolution was in part the indirect result of active prophetic denunciation of profiteering and exaltation of simpler forms of life. However this may be, it is probable that conditions in Judah in the time of Jeremiah were in this respect far superior to what they had been under Amos, who lived at the time of the greatest economic prosperity in the history of Judah. This would perhaps explain why Jeremiah pays so little attention to social and economic problems and why he concentrates almost exclusively on the denunciation of idolatry.

#### NOTES

<sup>1</sup>There is no basis for the idea that the attendant was a youth; see A. Schraff, *Zeits. für Aegypt. Sprache*, 74 (1938), p. 147.

<sup>2</sup>In the cuneiform text they are not called "priests" at all, as tacitly assumed by nearly every writer on the subject. The word *she-lu-tu*, supposed to refer to some kind of female diviner, occurs once. One suspects, however, that it is simply an error for *she-ib-tu*, "old woman."

<sup>3</sup>For the fullest treatment see Langdon, *Tamuz and Ishtar* (Oxford, 1914), pp. 128 ff.

<sup>4</sup>Cf. *Am. Jour. Sem. Lang.*, XLIV (1927), p. 32 f.

<sup>5</sup>That Balaam belongs to the category of *bārû* was first seen by Daiches, *Hilprecht Anniversar. Volume* (Leipzig, 1909), pp. 60-70. One of the most interesting seal cylinders from Palestine (found in a thirteenth-century level at Beth-shan) bears the legend "Manum, the *bārû*, servant of the god Ea"; it dates from the early second millennium.

<sup>6</sup>For this date, which commends itself more and more, see *Bull. Am. Sch. Or. Res.*, No. 78, pp. 8 f.

<sup>7</sup>The rhapsodist (Greek. *rhapsōdos*) is, like the Arab *rāwī*, the poet who recites his own poems or those of others.

<sup>8</sup>This approximate date is now fixed by epigraphic discoveries; see especially *Iraq* (London), VI (1939), p. 108.

<sup>9</sup>Gressmann, *Altorientalische Bilder zum Alten Testament*, Fig. 582.

<sup>10</sup>See provisionally *Bull. Am. Sch. Or. Res.*, No. 73, p. 21.

<sup>11</sup>Alfred Guillaume, *Prophecy and Divination* (London, 1938), p. 112.

<sup>12</sup>For this date, which is at last fixed with only a slight range of possible correction, see *Bull. Am. Sch. Or. Res.*, No. 77, p. 29, 78, p. 23, n. 1, and Sidney Smith, *Alalah and Chronology* (London, 1940), p. 29.

<sup>13</sup>*Op. cit.*, *passim*.

<sup>14</sup>*Zeits. f. d. Alttest. Wiss.*, 1939, pp. 65-74.

<sup>15</sup>It is increasingly clear that the language of Ugarit (Ras Shamra) and its mythological literature are Canaanite, though the language is dialectically different from other known forms of Canaanite, including Biblical Hebrew.

<sup>16</sup>Cf. *Bull. Am. Sch. Or. Res.*, No. 70, pp. 23 f.

<sup>17</sup>*Ibid.*, No. 62, pp. 26-31.

<sup>18</sup>See Ginsberg, *Jour. Bib. Lit.*, 1938, pp. 209-11.

<sup>19</sup>*Jour. Bib. Lit.*, 1939, 91 ff.

<sup>20</sup>*Bull. Am. Sch. Or. Res.*, No. 71, pp. 35-4. It may be added that nearly all scholars who have written on the subject since agree with the major contentions of this paper. Latest advice suggests that M.M. Viroleaud and Dussaud are irreconcilable.

<sup>21</sup>*Bull. Am. Sch. Or. Res.*, No. 70, p. 24.

<sup>22</sup>H. Bauer, *Archiv f. Orientforschung*, VII (1932), p. 11.

<sup>23</sup>See *Zeits. f. d. Alttest. Wiss.*, 1897, p. 334.

<sup>24</sup>See Viroleaud, *Revue Hittite et Asiatique*, (1940), p. 173.

<sup>25</sup>On "henotheism" in the ancient Near East see the negative observations *Jour. Bib. Lit.*, 1939, 102-112.

<sup>26</sup>For primitivism among the prophets see W. Flight, *Jour. Bib. Lit.*, XLII (1923), pp. 158-226, and cf. *Primitivism and Related Ideas Antiquity* (Baltimore, 1935), pp. 429-31.

<sup>27</sup>Cf. Albright, *Archaeology of Palestine and the Bible* (New York, 1932-35), pp. 131, 205 f.

<sup>28</sup>*Pal. Explor. Fund Quar. State.*, 1936, p. 211 ff.

# Origen, The First Christian Liberal

FRED GLADSTONE BRATTON

FROM THE standpoint of charm and versatility, Origen (185-254) is one of the most appealing characters in history. His dependence of mind prejudiced orthodoxy against him so that he was never beatified—not all saints are canonized. Owing to his comparatively liberal views, the historic Christian church has never given him a rightful place either as a thinker or as a Christian character. Today, however, we are able to appraise him more dispassionately.

Trained in the eclectic school of Alexandria, he possessed a balanced mind in which the intellectual did not destroy the spiritual. From his youth to his last hour he showed an uncommon fearlessness. His restraint under the treatment given him by Bishop Demetrius and the Egyptian church, when he was deposed and banished, stands as an example of Christian grace that is rare—even among the saints. His rigorous self-discipline and impeccable moral life furnish a strong contrast to the lustful career of the better known Saint Augustine. It would appear that canonization has often been a matter of theological orthodoxy rather than exemplary conduct.

He had the conscientiousness and patience of the true scientist and went to great length to ascertain the exact word or phrase. He is said to have written 6,000 books. This is probably a gross exaggeration, but enough of his writings survive to indicate how prodigious a worker he was. It must be remembered that coupled with fifty years of tireless work on his part was the combined activity of seven scribes and as many copyists, to say nothing of the managerial sagacity and monetary support of his loyal friend, Ambrosius. Jerome's query,

"Which of us can read all that he has written?" is eloquent testimony to the volume of his output. The major portion of his work was destroyed because of the intense opposition to him. He had all the admirable qualities of a good teacher and his students worshipped him. He knew how to clarify a problem and could stir his listeners emotionally as well as challenge their intellects. From Gregory Thaumaturgus we learn of his personal magnetism and ability to inspire: "He stimulated us by the deeds he did more than by the doctrines he taught." His critical judgment, creative energy and catholicity of knowledge are not equalled in any Christian thinker before Erasmus. Intellectually, Erasmus was his equal, no doubt, but the Renaissance scholar lacked Origen's generosity of mind and affectionate disposition. It is therefore a pity that so noble a character and so complete a man should be only a name in the annals of Christian history.

## WRITINGS

In spite of Origen's partial dependence on the ideology of his time (allegorical method, demonism, Gnosis), his differentiation from that age outweighs his likeness to it. In this respect he was a modern and the oft-repeated saying that "the ancients have stolen our thunder" can with all aptness be applied to him. This modernity is seen first of all in his exegetical and expository writings where he is recognized as the forerunner of modern textual criticism. His greatest contribution in this field is the Hexapla. The Septuagint had by this time become a polemic in the hands of Christians against Jews and both sides constantly ar-

gued over the accuracy of the text. It was clear to Origen that the then current form of the Septuagint was unreliable, owing to the haste and ulterior motives with which copyists transcribed it. He dedicated himself to the task of restoring the original text, an assignment which consumed twenty-eight years. His aim was to secure a text that would be more reliable than any recension then in existence, thereby putting Christians on a par with Jews. To accomplish this task he proceeded to collect and collate all the Septuagint manuscripts. These showed hopeless discrepancies; the Hebrew text itself was replete with interpolations and faulty reconstructions. To recover the original text was obviously impossible but he was certain that a comparative study of these Greek manuscripts and the Hebrew Old Testament would result at least in a superior text.

His edition of the Old Testament is commonly called the Hexapla because each page consists of six parallel columns: the Hebrew text, a translation of the same into Greek, the Greek translation of Aquila, that of Symmachus, the Septuagint, and the version of Theodotion. The differences between these texts were appropriately indicated in marginal notes, some of which apparently contained a Greek version of the Samaritan text. The Hexapla was known and used by Eusebius and Jerome. The original document was probably lost in the destruction of Caesarea by the Arabs in 653 A. D.

Origen's exegetical writings, covering both Old and New Testaments, comprise grammatical notes, commentaries, and expository lectures, a field in which his work was equally voluminous. Little remains in the Greek original but many of the commentaries and homilies are found in the Latin translations of Jerome and Rufinus. As the first exegete, Origen was a model for all later interpreters, and even comparatively

modern commentators have revealed the indebtedness to him. His knowledge of the Greek grammar and language was unsurpassed in his day. His most important commentaries are those on the Fourth Gospel, Matthew and Romans. These expositions start with an introduction to the whole book and then follows a critical analysis of each verse. The homilies were expository sermons delivered for the most part at Caesarea and taken down by shorthand writers. They are intellectual rather than sentimental in their appeal, and reveal their author as one of the great preachers of antiquity.

To Rufinus also we owe the preservation of Origen's chief dogmatic opus, *De Principiis* ("On the Fundamentals"), a philosophy of the Christian religion. Conspicuous in his treatment of man is his insistence on free will. Man has the power of choice between good and evil, a choice which entails both the possibility of achieving divinity and character and also personal blame for failure. Like Jeremiah, he sees man's potentialities as independent of environment, and, like Ezekiel, he preaches individual responsibility—ideas which modern sociological environmentalism and paternalistic collectivism have on the one hand denied and on the other destroyed. Origen stood opposed to the later Christian dogmas of inherited guilt and human depravity, and taught that man can in spite of hostile powers, rise to the divine likeness.

Faithful follower of Plato, Origen defined God as "Spirit" and "Light," "The Source of all Mind."<sup>1</sup> As pure spirit, God is without corporeal existence; he is not to be thought of as physical. "It is not to be supposed then that God is either a body or incorporeal; he is a simple intellectual nature." Origen anticipated Spinoza in conceiving the world as the manifestation of God but he steers clear of pantheism by his assertion that God is spaceless and timeless. Contrary to certain passages of Scripture, says Origen, God is merciful and does not pun-

<sup>1</sup>*De Principiis*; I:1.

<sup>2</sup>*Ibid.*, I:1.

h; punishment is a consequence of sin and is self-inflicted. God is self-limited by virtue of his own love and wisdom and can do nothing contrary to natural law.<sup>3</sup>

The doctrine of the Trinity had become by the beginning of the third century the central problem of Christianity. While Origen followed the prevailing trinitarian theology, he insisted on the Son's subordination to the Father, a differentiation which was at least an incipient unitarianism and which furnished a background for the Arian position in the next century.

Origen's great apologetic work was *Contra Celsum* ("Against Celsus"). Celsus, a pagan philosopher who was well informed both on Greek and Christian thought, had written an attack on Christianity called "The True Discourse." It was an able document and on close inspection appears to be not far from Origen's own theology. Although both wrote on the background of Platonism, which made their metaphysical premises somewhat similar, their ethical conclusions were diametrically opposed. Celsus bitterly denounced Christianity, Christians, and Christ. Origen's reply in eight books lacks system, is unduly emotional, is prejudiced in places, and unnecessarily tedious; but it became the most complete and definitive apologetic of the early church. Compared with fourth century theologians, Origen was liberal, but compared with Celsus, he naturally appears conservative. The twentieth century religious humanist would probably find more in common with the pagan Celsus than with the Christian Origen and not all of that common ground could be called un-Christian in the light of modern criteria.

#### Maker of the Modern Mind

As indicated earlier, it is to be conceded that Origen was in many respects a child of

his age. Much of his theology was in line with the normal belief. The amazing thing is that he should have given expression to as much heterodoxy as he did; and here he reveals his contemporaneity. We can be sure that his liberalism was much more articulate than the extant form of his works indicates, for Rufinus, through whose Latin translations most of his dogmatic and interpretative writings are preserved, expressly stated that he would translate Origen's books only with the understanding that he, like Jerome, would excise or amend all heterodox statements so as to protect Origen from slander and charges of heresy.

Origen was the first scientific theologian, and as William Fairweather says "Within the sphere of Christian dogma he was the first, and he has been the only independent builder."<sup>4</sup> That he was the watershed of early Christian thought and represented its most progressive expression is also attested by Harnack: "Orthodox theology of all creeds has never yet advanced beyond the circle first mapped out by his mind. She has suspected and corrected her founder, and she has thought she could lop off his heterodox opinions as if they were accidental excrescences."<sup>5</sup>

The soil having been prepared by Philo, it was Origen's purpose to sow the seed of Hellenism on a Jewish field, to make a philosophical statement of Christianity that would counteract extreme Gnosticism and also harmonize the apostolic tradition with Judaic-Greek philosophy. Following in the steps of Clement, his teacher, he recognized the necessity of finding a philosophy for Christianity that would meet the intellectual demands of that day, a theology that would ally itself with Greek culture and the scientific spirit. Tertullian, on the other hand, stoutly opposed such a cultural development. Clement meant to endow Christianity with the spirit of Plato; he saw in the Greek philosophy a preparation for the Gospel similar to that of the Law for the Jews. Ori-

<sup>3</sup>Cf. the "finite-god" theory of the present liberal school.

<sup>4</sup>W. Fairweather: *Origen and Greek Patristic Theology*; p. 212.

<sup>5</sup>*History of Dogma*; Vol. 2; p. 334.

gen went still farther in his advocacy of reason, tolerance and cultural adjustment. "Il est encore un vrai fils de la Grèce. Il a leur curiosité d'esprit. Comme eux, il éprouve un besoin irrésistible de poser des questions."<sup>6</sup> Like Spinoza, he discarded everything that could not be reconciled with reason. Contrast Origen's rationalism with the blind belief of Tertullian: "I believe it because it is absurd," or the authoritarianism of Augustine: "I would not believe the Gospel if the authority of the Catholic Church did not compel me."

His idea of faith is distinctly Protestant. He anticipates Luther's belief in justification by faith alone but combines with it the teaching of Jesus that a faith which does not express itself in ethical conduct is invalid. It is this ethical emphasis in contrast to sacramentalism that stamps him as a religious liberal. The ethical criterion with him was no mere theory but found direct application in his own life, which was pure and blameless.

It is in his Biblical criticism particularly that Origen's anticipation of modern liberal study is most clearly seen. In denying the literal validity of Scripture, he says, "What man of sense will suppose that the first and second and third day, and the evening and morning existed without sun, moon and stars? Or that God walked in a garden in the evening, and that Adam hid himself under a tree? Or that the devil took Jesus into a high mountain, whence he could see the kingdoms of the Persians and Scythians and Indians?"<sup>7</sup> In the same work he writes: "There are some passages which are not literally true, but absurd and impossible."<sup>8</sup> Regarding some of the so-called

laws of Moses, he comments: "I should blush to admit that God has given such commands which are inferior to many human enactments." He revolted against the anthropomorphism of the Old Testament and referred to such stories as Moses' seeing God as "old wives' fables."<sup>9</sup> He designated as immoral and unfit to read such material as Lot's intercourse with his daughters, Abraham's licentious conduct, and Jacob's amours.<sup>10</sup> He regarded as barbarous the command in Genesis 17:14 to kill uncircumcised children.

His treatment of the New Testament from the critical standpoint is remarkably advanced, for he calls attention to various discrepancies and contradictions in the Gospels.<sup>11</sup> Origen was one of the first to escape from Jewish and Zoroastrian eschatology, and for him, as for Paul, immortality was spiritual continuity and not a resurrection of the body.<sup>12</sup> His eschatology was at variance with the current thought on judgment, heaven, and hell. The modern relegation of miracle to a secondary and non-important place was also anticipated by this great third-century teacher. "Even were I going to admit that a demon named Aesculapius had the power of healing bodily diseases, I might still remark to those who are amazed at such cures or at the prophecies of Apollo, that such curative power is of itself neither good nor bad but within reach of godless as well as of honest folk; while in the same way, it does not follow that he who can foretell the future is on that account an honest and upright man. . . . The power of healing diseases is not evidence of anything specially divine."<sup>13</sup>

Origen's views on salvation and the sacraments differ materially from the later Augustinian thought. He recognized that the sacraments were not magically efficacious and regretted that "not all those who are baptized in water are forthwith bathed in the Holy Spirit."<sup>14</sup> He declared that men are saved by living spiritual lives, not by the

<sup>6</sup>de Faye: *Origène*; Vol. I:220.

<sup>7</sup>*de Principiis*; IV, I:16.

<sup>8</sup>*de Principiis*, IV; I:18.

<sup>9</sup>*Ibid.*, II; 4:3.

<sup>10</sup>*Ibid.*, IV; I:9.

<sup>11</sup>*Commentary on John*; X:2-3; *de Princ.*,

<sup>12</sup>*Contra Celsum*; VI:29.

<sup>13</sup>*Contra Celsum*; III:25.

<sup>14</sup>*Homilies*; on Numbers; III:1.

performance of sacramental acts. He had a justifiable interest in dogma but he repudiated dogmatism and despised shibboleths.

#### THE FORGOTTEN MAN OF CHRISTIANITY

When the official Christian church turned a deaf ear to Origen, who would have baptized religion with reason, and elected instead to follow Augustine, who plunged it into the dark night of superstition, it stooped to conquer. If Christianity had followed Origen instead of Augustine, Hellenism rather than Africanism, its history would have been more prophetic and less legalistic, more liberal and less authoritarian, more eclectic and less exclusive. Constantine's imperial decree in 313 A. D., by which the church went quantitative and became thereafter "the ghost of the Roman Empire," was the ratification of the Latin credo; and in urging itself of Origenism, the church succumbed to a devitalized and stilted orthodoxy.

Origen is the forgotten man of Christianity. He is forgotten because orthodoxy suppressed his teaching and outlawed him as a heretic. The reaction against Origen received its greatest impetus from the Christological controversies in which the Arians claimed Origen for their party, followed by the Pelagians and the Nestorians. This alignment threw the weight of the orthodox leaders inevitably and permanently against Origen. His condemnation was continued in the fourth century by Bishop Theophilus of Alexandria and in the sixteenth by Luther, who questioned whether he was not "doomed to endless torment" for impiety. The great humanist Pico della Mirandola was practically condemned for declaring that it was more reasonable to believe that Origen was saved. Since the seventeenth century he has received the eternal con-

demnation of the papacy. On the other hand, few men in the history of Christianity have received such superlative tributes as those paid to Origen. Jerome called him "the greatest master of the church after the Apostles" and fifteen hundred years later Bishop Westcott honored him by saying: "His life was an uninterrupted prayer." His real worth was also perceived by Canon Farrar, who said: "In the history of the early church there is no name nobler or more remarkable than that of Origen. Few men have rendered to the cause of Christianity such splendid services, or lived from childhood to old age a life so laborious and so blameless. Anathematized for centuries by the ignorance and prejudice of men incomparably his inferiors in learning and saintliness, he has exercised an influence deeper in many respects than that even of Augustine."<sup>15</sup>

Bewildered liberals at such an hour as this need to become more militant. One way to recover a lost articulateness is to re-examine the sources of liberalism in those pregnant periods of history when the Greek spirit of humanism, rationalism, and freedom asserted itself. In the face of an on-rushing authoritarianism, advocates of religious liberty and intellectual integrity need to get rid of their romantic nostalgia and appreciate the fact that they have history on their side. They should begin by rehabilitating the uncanonized saints and the anathematized heretics—those characters who dared to leave the beaten path. Truth is seldom found in the broad roads of history where the great procession passes, but is discovered only by searching in the bypaths for the rejected ones, those who would not conform. They lie dead by the side of the road at the places where they tried to break off and start new paths. They are the ones whose greatness lay in running counter to the world and not in accepting it. As Franz Werfel says in *Hearken Unto The Voice*, "the eternally defeated are the eternally victorious."

<sup>15</sup>Frederick W. Farrar: *Lives of the Fathers*, 291.

# Oriental Bibles and Backgrounds

TERESINA ROWELL

WESTERN students beginning the study of Oriental religions should probably be trained first to dig for themselves into the actual holy books, whether Hymns and socio-religious Law-Books (in the immemorial culture-religions), or Biographies and "Sayings" (in the religions with an historical founder). But even in the best of translations, the ancient words are likely to seem strange, the underlying assumptions alien, and the web-of-life which produced them fantastic and unimaginable. Hence the teacher in this field has especial need of books which make real the unconscious atmosphere and daily life-pattern of ordinary Hindus, Confucianists, Buddhists. Thanks to the extraordinary continuity of life in the East, the most recent traveler's description of climate and land and folk-ways may help immeasurably in bringing the scriptures to life. This article will refer to a few outstanding descriptions of this sort. But the most timeless and universal interpreter of the essence of the Oriental world-view is art. I have seen a student who was at first completely baffled by the *Tao-Tê-Ching*, turn to Binyon's *Spirit of Man in the Art of Asia* and emerge with the beginnings of a real understanding of the Oriental approach to life. The concrete illustrations—from architecture as well as painting—seemed as welcome to the perplexed undergraduate as a railing on a foggy mountain-top—because of their tangibility! Art can help in a further way because of the basically similar psychology of intuitive "vision" and psychic creation in all ages and civilizations. Since much Oriental "religious" literature consists essentially of techniques for the cultivation of inner vision or awakening, it is vital that western students understand something of

the purpose and mechanism involved. Hence this article will mention a few specifically psychological studies.

To sum up, four different kinds of books may be said to be indispensable in teaching the History of Religion: (1) Original holy writings, especially "conversations" of founders and their disciples; (2) Western historical summaries; (3) Descriptions of atmosphere, folk-ways, art, etc., illuminating the background of the scriptures; (4) Psychological and comparative studies clarifying psychic processes or experiences reflected in the scriptures.

The present article will list and characterize briefly a few books under each category which the writer has found to be particularly illuminating or helpful in teaching the religions of India, China, and Japan. (When not otherwise indicated, books are published in New York).

## A. GENERAL

### (1) Source literature:

The *Wisdom of the East* series (Dutton) provides the most convenient library of Oriental texts, in price and size, in many cases well-translated, with introductory essays.

*The Bible of the World* (Viking 1927) includes comprehensive selections from practically all the basic texts needed for an undergraduate course, with scholarly notes.

Turnbull, *Tongues of Fire* (Macmillan 1929) is an excellent selection, but out of print.

### (2) Western studies:

Archer, *Faiths Men Live By* (Nelson Religious Series, 1934) is especially useful to assign for review before examinations, because of its systematic summary of practices in contemporary religions and its use of phrase-quotations from sources.

Friess and Schneider, *Religion in Various Cultures* (Holt 1932) is similarly helpful.

ful to students because of its outline form and varied illustrations.

Beck, *Story of Oriental Philosophy* (Cosmopolitan, 1934) includes a suggestive analysis of Hindu social and educational philosophy and practice. The author's sketches of the lives of Confucius and the Buddha are memorable, but her translations and interpretations of Buddhist doctrine need to be checked.

Karrer, *Religions of Mankind* (Sheed and Ward, 1936) shows especial insight into the genuine religious devotion found in the non-Christian faiths. The Catholic author's approach through prayer provides a valuable antidote to the abstract and one-sided generalizations found in some Protestant works on "Comparative Religion."

Atkins, *Procession of the Gods* (Harper, 1930) is a concise and readable survey.

### 3) Art and Civilization:

Binyon, *The Spirit of Man in the Art of Asia* (Harvard University Press, Cambridge 1935) communicates unforgettably the attitude toward life and nature held in the high periods of Indian, Persian, Chinese, and Japanese culture. The chapter on the Art of Japan forms one of the best available introductions to the successive periods of Japanese history.

Sakurazawa, *La Principe Unique de la Philosophie et de la Science d'Extrême Orient* (Vrin, Paris 1931) analyzes in illuminating and original fashion the development of the one central idea behind all the Far Eastern religions, with illustrations from the science, medicine, philosophy, and practical arts of India, China, and Japan.

### 4) Psychological and Comparative

#### Studies:

Pratt, *The Religious Consciousness* (Macmillan, 1921).

Bennett, *Philosophical Study of Mysticism* (Yale University Press, New Haven, 1923).

Jung and Wilhelm, *Secret of the Golden Flower* (Harcourt Brace, 1932)—translation of an old Chinese Meditation-Manual, with an illuminating commentary by Jung discussing parallel experiences on the part of his patients. The pictures of Mandalas drawn by Europeans are particularly stimulating to psychological inquiry.

Jung, *Modern Man in Search of a Soul* (Harcourt Brace, 1934).

Coster, *Yoga and Psycho-Analysis* (Oxford University Press, London 1934).

Huxley, *Ends and Means*, discussion of fasting, breathing exercises, etc. (Harper, 1937).

Heard, *The Third Morality* (Morrow, 1937).

Peattie and Avmar, *This is Living* (Dodd Mead, 1938): photographs of plant and

animal life illustrating the pattern of "the Tao."

Ruth Benedict, *Patterns of Culture* (Houghton Mifflin 1934)—a Gestalt approach to primitive societies, showing how the dominant orientation of a particular culture conditions its various rituals and even the temperament of most of its members.

## B. BUDDHISM

### (1) Source literature:

#### (a) From the Pali:

*Further Dialogues of the Buddha*, Vol. I (translated by Lord Chalmers from the *Majjhima Nikaya*—Humphrey Milford, London, 1926)—the most valuable source for study of Gotama's "socratic" discussion-technique. Indispensable first-hand accounts of the spirit of the early Brotherhood, and of Gotama's methods of training the brothers in psychological analysis and in returning good for evil. (Not available in any book of selections).

*Psalms of the Brethren* (Translated by Mrs. Rhys Davids, Pali Text Society, London, 1913) provides source documents for the study of Arhatship as a "conversion experience" expressing itself in bursts of joy. (Students using Warren, *Buddhism in Translations*, should be warned that it is over-weighted with late Hinayana monastic negotiations from the *Milinda-Questions* and Buddhaghosa).

#### (b) From the Sanskrit:

Shantideva's *Shikṣāsāmuccaya* (translated by Bendall and Rouse, John Murray, London, 1927)—a collection of quotations from the great Mahayana scriptures, gives a comprehensive view of the Bodhisattva's path of self-sacrifice and sympathy. The same author's *Path of Light* (Wisdom of the East series) covers the same ground more briefly.

The *Lotus-of-Truth-Scripture* or *Saddharma-pundarika* (translated by Kern, Sacred Books of the East Vol. XXI) is indispensable for understanding the philosophy and ethics of the Mahayana.

The *Righteous Householder Scripture* (*Vimalakīrti-nirdeśa* or *Yālmakyo*)—translated by Izumi in The Eastern Buddhist, Kyoto, 1924-1928, Vols. III and IV) has still more irony and humor in its attack on the Hinayana.

#### (c) From the Chinese:

Reischauer, *Buddhist Gold Nuggets*, in Transactions of the Asiatic Society of Japan, Vol. 18.

Reichelt, *Truth and Tradition in Chinese Buddhism* (Commercial Press, Shanghai, revised edition, 1934) includes translations and illustrations.

Beal, *Catena of Buddhist Scriptures from the Chinese* (Trübner, London 1871).

Suzuki, *Manual of Zen Buddhism* (Eas-

tern Buddhist Society, Kyoto 1935)—valuable translations of Sūtras from the daily liturgy, and stories from Chinese Zen masters, with annotated illustrations of the Ox-Herding Pictures and other pictures used in Zen Training.

## (2) Western studies:

Hamilton, *Buddhism in India, Ceylon, China and Japan—A Reading Guide* (University of Chicago Press, Chicago, 1931—\$1.00) is an extremely useful, topical and detailed *Outline* of the whole development of Buddhism with critical bibliography for each section, making it unnecessary to cover the same ground here.

Pratt, *Pilgrimage of Buddhism* (Macmillan, 1928) is still the best study of Buddhism as a whole, past and present, particularly of the thought of its philosophers and the atmosphere of its worship in the Far East today.

Mrs. Rhys Davids, *Buddhism, Its Birth and Dispersal* (Home University Library, Butterworth, London, 1934).

*What was the "Original Gospel" of Buddhism?* (Epworth Press, London, 1938).

The significance of Mrs. Rhys Davids' pioneer research can scarcely be judged adequately in the present undeveloped stage of higher criticism of Buddhist documents. Whether one agree or not with her reconstructions, no teacher of Buddhism can afford to ignore the "fragments" of an "original gospel" of spiritual growth, which she is unearthing.

La Vallée Poussin, *Bouddhisme, Opinions sur l'Histoire de la Dogmatique* (Beauchesne, Paris, 1925) is an enlightening study of the evolution of Mahayana philosophy out of Gotama's dialectic.

Saunders, *Epochs of Buddhist History* (University of Chicago Press, Chicago, 1922)—is a delightful help in visualizing the life and thought of key-periods and places in the development of Buddhism.

## (3) Art and Civilization:

Fielding-Hall, *The Soul of a People* (Macmillan, 1905), and

*The Inward Light* (Macmillan, 1908)—give a moving account of what Nirvana and Karma and the whole Buddhist world-attitude mean in the daily life and spirit of the Burmese.

Grousset, *Sur les Traces du Bouddha* (Plon, Paris, 1929) retells the dramatic adventures of the Chinese pilgrims who braved deserts and oceans in order to visit the holy places of the Buddha's life in India. It gives a vivid picture of the place of Buddhism in the life of Central and Eastern Asia in the first 500 years of our era.

Anesaki, *Buddhist Art in Relation to Buddhist Ideals*, (Houghton Mifflin, Boston, 1915).

## C. CHINA

### (1) Source literature:

*Tao - Tê - Chung*: illuminating translation with Commentary and Introduction, Arthur Waley, *The Way and Its Power* (Houghton Mifflin, Boston 1935).

*The Book of Odes* and *The Book of Hsüan* are available in the Wisdom of the East series.

Henke, *Wang-Yang Ming* (Intuitionist) (Open Court, Chicago, 1916).

Wilhelm, *Confucius and Confucianism* (Harcourt Brace, 1931) includes a summary of one of the classical biographies of the sage—now available also in Crowe's *Master K'ung*.

### (2) Western studies:

The *Yi-King* "Book of Changes" (Sacred Books of the East Vol. XVI) throws important light on everyday use of Taoist assumptions.

Rudd, *Chinese Social Origins* (University of Chicago, Chicago, 1928) includes sociological analysis of the inter-relationships of early social structure with the concept of "the socialized universe" as the basis of moral obligations." frequent quotations from early poets and history make it valuable for assigned reading.

Carus, *Chinese Philosophy* (Open Court, Chicago, 1902) is particularly helpful for understanding the *Yi-King* ("Book of Changes").

De Groot, *Religion in China* (American Lectures in the History of Religion, Putnam's 1912)—in spite of one-sidedness is still the best analysis of the unity of the basic "Universism" common to the State Cult, Confucius, and Lao-tsu, with translations of essential source documents on how the "way of man" was made to conform to the seasons. Creel's *Sinism* also presents this underlying unity, in shorter compass.

Starr, *Confucianism* (Covici Friede, 1931) contains useful sketches of later Chinese thinkers, including Hsün-tsu, Chu Hsi and Wang-yang Ming.

### (3) Art and Civilization (in addition to Bibliography):

Chiang Yee, *The Chinese Eye* (Stokes, 1937)—a delightful study of the viewpoint reflected in Chinese landscape art.

Binyon, *Flight of the Dragon* (Wisdom of the East series, 1927).

Driscoll and Toda, *Chinese Calligraphy* (University of Chicago Press, Chicago, 1935)—valuable for quotations illustrating Taoist concepts of rhythm and imitation-of-nature in writing.

Ayscough, *A Chinese Mirror* (Houghton Mifflin, 1925; London, Jonathan Cape, 1935). *Chinese Women, Old and New* (Houghton Mifflin, Boston, 1937).

- Wilhelm, *The Soul of China* (Jonathan Cape, London 1928)—Sketches of the Tomb of Confucius, T'ai Shan, etc.  
 Leong and Tao, *Village and Town Life in China* (Unwin, London, 1923).  
 Hu Shih, *The Chinese Renaissance* (University of Chicago Press, Chicago 1934).

## D. INDIA

- 1) Source literature: (only a few high-lights will be mentioned):

- Barnett, *Heart of India* (*Wisdom of the East series* 1924) Hymns and prayers from the entire span of Hindu religion—from the Vedas to relatively recent Tamil devotees.  
*The Laws of Manu* (*Sacred Books of the East* Vol. XXV)—invaluable for understanding the place of custom, ritual and tabu in a Hindu's daily life.  
 Barnett, *Brahma-knowledge* (*Wisdom of the East series*)—perhaps the most manageable introduction to the Upanishads, with translations of key-passages preserving the dramatic Dialogue form.

- (2) Western studies:

- Pratt, *India and Its Faiths* (Houghton Mifflin, Boston 1915).  
 Farquhar, *Primer of Hinduism* (Oxford University Press, London 1912).  
 Barnett, *Hindu Gods and Heroes* (*Wisdom of the East series*, 1922).  
 Edgerton, *The Bhagavad Gita* (Open Court, Chicago, 1925).

- (3) Art and Civilization:

- Coomaraswamy, *The Dance of Siva* (Sunwise Turn, 1924), characterized by sociological as well as aesthetic insight into the measuring of *Dharma*, the position of women, etc.  
 Mrs. Stevenson, *Rites of the Twice-Born* (Humphrey Milford, London, 1920).  
 Mukerji, *Caste and Outcaste* (Dutton).  
*The Face of Silence* (Dutton 1926)—a vivid picture of Ramakrishna, illuminating at the same time the Hindu ideal of the holy man.  
 Wiser, *Behind Mud Walls in India* (Allen & Unwin, London, 1932)—a sociological description of everyday life, especially of the Hindu woman. The last chapter: "Let all things old abide," helps western students to understand why the Hindu is so suspicious of western "progress."  
 Yeats-Brown, *Lives of a Bengal-Lancer* (Viking 1930)—lively descriptions of festivals, Yoga breathing exercises, and the effect of the Himalayas and the atmosphere of India upon one's outlook on life and Time.  
 Ranade, *Himself*—"The Autobiography of a Hindu Lady" (Longman's Green, 1938)—First-hand story of the education of the wife of one of the pioneers in Hindu social reform movements (translated by K. Van Akin Gates).

- Keyserling, *Travel-Diary of a Philosopher* (Harcourt Brace, 1925) — suggestive analysis of the psychology of caste, vigorous descriptions of temples, etc.

- (4) Studies of Non-Violence:

- Gregg, *The Power of Non-Violence* (Lippincott, Philadelphia 1934).  
 Shridharani, *War Without Violence* (Harcourt Brace 1939).

## E. JAPAN

(For fuller list consult Hamilton's *Reading Guide*, and the *Short Bibliography on Japan* published by the Society for International Cultural Relations, Tokyo).

- (1) Source literature of the National Cult:

- Kato, *What is Shinto?* (Tourist Library: 8—see below).  
 Holtom, *The National Faith of Japan* (Dutton 1938) contains extremely revealing translations from the National Text-books, showing the use of Shinto mythology in the official educational system.  
*The Imperial Rescript on Education*—basis of the national educational system—may be found in *Japanese Education* (Tourist Library: 19—1937).

- (2) Historical studies:

- Anesaki, *History of Japanese Religion* (Kegan Paul, London, 1930).  
*Religious and Social Problems of the Orient* (Macmillan, 1923).  
 Sansom, *Japan, A Short Cultural History* (Century, 1932).  
 Scherer, *Romance of Japan* (Doubleday Doran, 1928)—a popular but lively and useful introduction to the spirit of various historical periods.  
 Hearn, *Japan, An Interpretation* (Macmillan, 1928).  
 Okuma, *Fifty Years of New Japan*, 2 vols. (Smith Elder & Co., London 1910).  
 Brumbaugh, *Religious Values in Japanese Culture*, Kyo Bun Kwan, Tokyo, 1934).

- (3) Art and Civilization:

The 23 well-illustrated brochures of the *Tourist Library*, published by the Board of Tourist Industry of the Japanese Government Railways, cover the leading arts, from gardens and architecture to food, in a popular form. (They can probably be ordered through the Japan Institute, 630 Fifth Ave. which also furnishes slides on request).

- Tales of Loyalty—the 47 Ronin: Mitford (Lord Redesdale), *Tales of Old Japan* (Macmillan, London, 1871 and 1928).  
 Drama: Waley, *The Nô Plays of Japan* (Unwin, London 1921).  
 Poetry: Henderson, *The Bamboo Broom* (Houghton Mifflin, Boston, 1934).  
 Gatenby, *The Cloud-Men of Yamato*, Being an outline of Mysticism in Japanese

Literature (*Wisdom of the East* series 1929)—especially delightful treatment of Buddhist poet-sages and the "revelation" communicated by the Noh-Plays.

Tea-cult: Suzuki, *Essays in Zen*, 3rd Series (Luzac, London 1927; carried in the U. S. by Marshall Jones).

Lindbergh, *North to the Orient* (Harcourt Brace, 1935 and 1937).

Brinkley, *Japan, Its History Arts and Literature*, Vol. 2 (Millet, Boston & Tokyo 1901).

Monastic Life: Suzuki, *Training of the Zen Buddhist Monk* (Eastern Buddhist Society, Kyoto 1935)—vividly illustrated.

Buddhism in Court Life: Omori and Doi, delicious revelations of human nature *Diaries of Court Ladies of Old Japan*—(Kenkyusha, Tokyo 1935).

#### Modern Literature:

Kurata, *The Priest and His Disciples* (translated by Glenn Shaw: Hokuseido, Tokyo, 1922)—a play about Shinran,

full of the piety of the Pure-Land faith. Ishimoto, *Facing Two Ways* (Farrer and Reinhart 1935)—striking account of *satori* through discovering Nichiren personality.

Sugimoto, *A Daughter of the Samurai* (Doubleday Page 1928).

#### Atmosphere:

Hearn, *Gleanings in Buddha-fields*—Studies of Hand and Soul in the Far East (Houghton Mifflin, Boston and New York 1897) contains a remarkable account of how the author realized the "non-substantiality" and "Ego-lessness" of the material universe (especially the essays entitled "Dust" and "Nirvana").

—, *Glimpses of Unfamiliar Japan*, 2 vols. (Houghton Mifflin, Boston and New York, 1894)—description of ancient festival-dances, etc.

ASIA magazine files are useful for illustrations of festivals, etc., as well as for current problems.

# A Theological "Externeship" Experiment

ROCKWELL HARMON POTTER

AT THE effective suggestion of the Rev. Charles E. Sebold, minister in the Congregational Church of Pasco, Washington, a graduate of this seminary in the Class of 1925, and with the cordial approval of Superintendent Claton S. Rice of the Congregational Conference of the state of Washington, the faculty of Hartford Theological Seminary appointed Mr. Felix Schrag as an "externe" student in the fall of 1937.

Mr. Schrag continued as a student of this seminary. He had completed in residence two years of the three-year course for the degree of B.D. He went to Pasco, Washington, and under the immediate, continuous direction and supervision of Mr. Sebold, and the general direction of Superintendent Rice, engaged in work as an associate at of Mr. Sebold in charge of a Sunday School and preaching station at Riverdale, a part of Pasco more recently developed, in which there had been meagre and intermittent religious privileges offered. He continued in that work from September, 1937 until September, 1938. He was the recipient, through the office of the State Conference of Washington, of a grant in aid from the Student Aid funds of this Seminary, of \$300, the maximum student aid granted. To this the State Conference of Washington added, from the Home Missionary funds, \$300, and Mr. Sebold at the Pasco Church undertook with the student to raise \$300 from the field, making in all \$900 to cover the cost of the travel of the student from Hartford to Pasco, Washington, at the beginning of his work, and from Pasco, Washington, to Hartford at its close, and to support him while on the field. Upon the completion of a year of service, Mr. Schrag returned to the Seminary to his remaining year of work in res-

idence, and graduated in May, 1939 with the degree of B.D., having had, as part of his course, the "externe" year in Pasco in field work under constant and direct supervision.

In 1938 Mr. William Hamilton, having finished one year in residence of his course, went to Pasco, and continued the work begun by Mr. Schrag. He returned in 1939, and took his place in the Middle Class of the Seminary, having had his year of "externe" service. In 1939 Mr. Russell Milnes, having completed two years of work in residence, went to Pasco, and is now continuing the service of Mr. Schrag, on the field in Pasco, under the direction of Mr. Sebold and Supt. Rice. He will return in 1940 to complete his course with the Class of 1941.

Each of these three men will, therefore, have had a year of field work under supervision, as part of their total seminary course, which, because of this, is expanded to a period of four years, one of which is spent on the field.

In June, 1939 Mr. James MacArthur, having completed two years of the seminary course in residence, went, as an "externe" student to Concord, New Hampshire, to serve under the immediate direction of the Rev. Richard F. Beyer, pastor of the First Church of Concord, in the Chapel at East Concord. In his case the student aid grant from the Seminary is \$150, one-half of the maximum student aid grant, since the expense of travel is much less than in the case of the state of Washington. He will return in 1940 to continue his studies for a further year in residence, and will graduate, presumably, in 1941, having had a year of "externe" service on the field, under supervision, as part of his seminary course.

This is the story of the experiment with

an "externeship year" at Hartford Theological Seminary. The faculty of the Seminary is satisfied that for certain students who are in a position to avail themselves of it, it is a valuable part of a theological education. The superintendents who have had experience with it agree that it is a valuable help to certain fields that are in a position to avail themselves of this help.

In order to set up an effective "externeship" it is necessary: (1) to find a resident pastor who is qualified and willing to undertake the work of supervision, and who has at hand a field where this kind of service can be effectively used; (2) to have a superintendent, or other qualified representative of the churches of the area, who will give general direction to the project, and who will provide the needful aid, if the field be not in position to provide the full amount needed for the travel and support of the "externe;" (3) to find a student competent to do this work, with sufficient adaptability for it, who is willing to extend the

total period of his theological education by one year, deferring thus for a year his entrance upon his life work, and what is often more critical in the matter, his marriage.

Certain seminaries, I understand, of the United Lutheran Church make this procedure virtually a required feature of their training. To do this it is needful to be operating under some more or less authoritative form of Church Polity by which fields can be provided with the necessary funds to cover the costs.

In seminaries whose relationships are chiefly with churches operating with the Congregational Polity, this procedure manifestly cannot be made general or imperative. It can be undertaken as opportunity offers. It is the hope of the faculty of Hartford Seminary that sufficient opportunities will be offered to make it possible to have each year one, two or three such "externeships" in operation. Manifestly the number possible is limited by the amount of student aid funds available for such a purpose.

---

# DISCUSSION

---

## Why Study the Bible Today ?

To the Editor:

Your invitation to discuss debatable points in Dr. Riddle's paper in the May *Journal* leads me to raise some points which, because they trouble me, may prove of interest to other readers.

I think we must all agree with Dr. Riddle that an adequate motivation for study of the Bible in college has yet to be found and that "there is no simple transfer of the content of the Bible to contemporary life." But it does not seem to me to follow that the only motive of studying the Bible thereby becomes the exhibition of process and technique in the religious life, nor does the elaboration of this point which Dr. Riddle offers really get at religious techniques and processes but in fact illustrates a limited sociological approach to religious history and literature.

To take the second point first, it is clear that by "process and technique" is meant the trial-and-error adjustment of a religious group in social, economic, political and racial directions. I do not wish to dispute the value of such an approach but only to suggest its limited character. It studies religion not *as* religion but as a body of social relationships and attitudes growing out of them. It is of course important to learn how the factor of race for instance, operated in Israel and Christianity, but one should scarcely claim to know these religions for what they in fact are and have been on any such basis alone. The point is that such an approach leaves very little that is religious in the religion, and reduces the real processes and techniques which the adherents of a religion actually employ to theoretically non-religious motivations of adjustment, etc., which distort the actual religious techniques of prayer, ritual, belief and symbol into terms that sociology can deal with conveniently. There is something to be said for an approach to the Bible which will take the situations, problems, ideas, personalities therein portrayed on their own terms, as one takes Shakespeare's heroines or Gibbon's Rome, and let them communicate themselves, without predigesting them for students into processes and techniques which have very little indeed to do with the religious mode of life.

In regard to the second point: the whole dis-

tinction between "how" and "what" seems to me much more valid on paper than it does in a classroom situation. If you study the "how," then the "how" becomes the "what." Furthermore, this "how" must include not only descriptions of process but norms, evaluations and judgments which are not only those included in the material studied but the instructor's own in reflecting on the material. If one studies the prophets merely as factors in a process of social adjustment, one is simply not studying the prophets in any adequate sense at all; one is prejudging the whole religious enterprise in terms of a highly debatable sociological formula.

I shall leave to much more competent scholarship than mine the questions as to whether the prophets were radicals or conservatives, and the motives for early Christian pacifism. But these seem to me other instances of a kind of sociological determinism which when applied to Biblical study cut a student—and a teacher—off from significant understanding of what the Bible is really about.

Teaching the Bible, after all, involves not only sociological analysis but communicating its values. It is difficult to escape the feeling that Dr. Riddle's "how" is really put forth in the hope that it can be applied to modern life as the "what" admittedly cannot be. Such may be indeed an important element in studying it. But any teacher of the Bible, like a teacher of any "subject" in the curriculum, has the right and the duty to communicate the values of the Bible as a library of religion, and as such one important laboratory of human experience. Such communication of values, religious values, is at least no more dogmatic than the exclusive "social adjustment" point of view, and it is nearer the human stuff, the religious experiences, of which the Bible is composed.

ROGER HAZELTON

Colorado College,  
Colorado Springs, Colorado

---

To the Editor:

I am glad to see the importance of the study of the Bible stressed in Professor Riddle's article in the last number of the *Journal* though I think *what* was achieved needs more recognition in view of our world today.

The Bible is important now because it is the

fountain from which flows the stream of democracy. "The open Bible became and has remained the charter of liberty and self respect for the common man. As such it has proved to be the seed-bed of democracy" H. G. Wood, *Modern Churchman*, xxiv, 5, 412). Not everything in the Bible is democratic but in a world of divine right of kings, of absolutism in rankest growth, of society classified from slave to noble, still from nomadic days onward, the ideas of equality before God, of brotherhood within the group, of the freedom and worth of individual man grew and expanded until the climax of Jesus' teachings provided a leaven that will upheave mankind wherever these ideals are known. In these strange days undreamed short years ago, let it be remembered that there is an historic record of the long climb away from tyranny and let no winds of dictator doctrine blow away the rights of free men, achieved at great cost.

DWIGHT M. BECK

## The Catholic Crisis

To the Editor:

Perhaps you will be able to find room for the following remarks concerning George A. Barton's review of "The Catholic Crisis" in your May issue. With a world in flames I feel that it will be much easier now to show that Seldes' book is hardly one that "all intelligent Protestants should read."

More and more it appears that liberals have been scratching only the surface of our modern problems. They talk the language of a Christian society but fail to come to grips with the problems of discipline involved in *making* any society Christian. Liberals like Seldes (by the way, it is news to me that he is a Catholic) fail to understand the difficulties all Churches face of making "Christians" truly Christian. It is easy for him to criticize clergy and hierarchy because he has none of their responsibilities toward the flock—towards those whom the Master not without reason called "sheep." A bishop is a leader not a dictator.

A recent writer discussing this very point has well put the modern dilemma thus: "the protagonists of liberty can drive straight along their course, not tarrying like the Church to consolidate every advance and to conserve every good thing from generations past. . . . The Church must move with Christ's little ones clutched to her maternal bosom, a condition not exactly conducive to celerity. But the headlong liberal disregards all this, forgetting that it was from the Church that he

derived whatever moral cogency attaches to the claims he so furiously urges, and that she first envisioned the goal towards which his impatient steps are directed."

What the world needs today is not talk but action. Will the pale creed of liberalism supply a motive for living and dying for the sake of truth and justice? On that point Protestants and Catholics may well have their doubts. It seems distinctly ungracious for the liberal mind—which has hampered Christianity in important public matters like education—now to turn around and blame the Churches for the state of our world. Indeed, I am afraid that we can't afford to trust a mere liberal in these dark days. What guarantee can he give us that he will oppose a successful Fascist or Communist tyranny? Will he too go down into the catacombs with those who believe in God?

Mr. Seldes notwithstanding, the present crisis is taking place not so much in the Church as in the whole western world. I don't know anything about the control over politics of the Catholic hierarchy in Latin America. But even if it be true it is consoling to reflect that none of its countries is engaged in a movement to dominate the world. Mr. Shuster, who has been called a liberal Catholic, in reviewing *The Catholic Crisis* for the Sunday Book Section of a New York paper said something, as I recall, about anti-Christ standing astride the world while Mr. Seldes complains of traces of fascism in a parish Holy Name society. The short-sighted liberal perspective tends to make mountains out of mole-hills. "The present war is a conflict in which an apostate and diseased civilization struggles desperately for relief. The war is God's Judgment on Europe."

Papal encyclicals are dangerous documents in the hands of a liberal especially when he quotes sentences out of their context. Like the Bible they can be used to prove many things that aren't so.

For these reasons I don't think intelligent Protestants will learn much about the Catholic Crisis from Mr. Seldes (Listening to liberals will only serve more and more to disunite and therefore disarm Catholics and Protestants in the face of an armed and vigorous neo-paganism). As Reinhold Niebuhr has sagely observed in this connection, "history is somewhat more tragic than the presuppositions of liberal religion or liberal secularism allow us to envisage."

Yours very sincerely,

REV. VINCENT A. BROWN

St. Ignatius Martyr Rectory  
Long Beach, N. Y.

---

## EDITORIAL

---

### What Would a "Return to the Bible" Involve?

When read today the Bible seems a very modern book indeed. Where is there a more up-to-date description of regimentation than in I Samuel chapter 10, with its picture of military conscription, compulsory labor service for both men and women, and burdensome taxation for all? The label, "Blitzkrieg," might well be attached to such a passage as Amos 2:13ff; "flight shall fail the swift, the sturdy shall not hold their own, the warrior shall not escape alive, the archer shall not stand his ground, quick-footed men shall not get clear, etc." Only here as elsewhere in the Bible the one to whom supreme power is ascribed is God and never a contemporary tyrant. The Bible has even its equivalent of "Trojan horse" tactics if one interprets II Samuel 6:1-8 to refer to a successful surprise attack upon the Jebusite citadel by means of the water shaft.

There is, however, a deeper reason for the fact that the Bible again seems to carry conviction to the one who reads it. It is something which has to do with the drastic disturbance of the emotional and intellectual climate of our day. The situation is identical with that which makes Dante the "major poet of the past who is most contemporary to our time, who best speaks to our condition, and who is most likely to have a great role in the spiritual growth of the future."<sup>1</sup> Dante speaks to our condition because for him sin, evil, the tragic are a grim reality. For the same reason the Bible speaks to the condition of modern man. Crisis, disaster, frustration, suffering—this is the familiar atmosphere of the Bible, as it promises to be of our day.

<sup>1</sup>Amos N. Wilder, *The Spiritual Aspects of the New Poetry*, Harper & Brothers, 1940.

We do not share the apparent optimism of some of those who call attention to a "return to religion" or "return to the Bible." Their words have a smugness about them as if the trend of the time carried with it an endorsement of them and their views. A genuine return to the Bible and the spirit of its pages would produce a rude awakening. We seem to hear Jeremiah saying scornful things about people who talk about the "Word of God" in the Bible, but have no real conception of what that Word means. Do the ideas of the Bible furnish congenial reading for this or any day? The testimony of prophetic spirits of the past who dealt with the "Word of God" before it took written form is telling evidence at this point. Moses "begged to be excused," we might say, when first called upon to be the spokesman of God's Word (Ex. 7). If we understand Amos 3:1-8 correctly, he fulfilled his mission because of a compulsion he could not resist. Jeremiah's complaints in private are matched only by the courage of his actions in public.

The study of prophetism prompts one to make the following generalization: the less congenial an idea, the more true it is likely to be. We are reminded of a course under B. W. Bacon at Yale University in which we learned as one rule of literary criticism that the more awkward the evidence, the greater its importance. It is the Micaiahs rather than the religious "Yes-Men" whose words deserve to be given weight.

Those who embrace ideas uncongenial to the majority need not expect popularity. The history of Hebrew prophecy gives telling evidence of this. Isaiah of Jerusalem in the period following the miraculous deliv-

erance of his city seems to be the outstanding exception to the rule of prophetic unpopularity. But various passages in the Book of Isaiah indicate that even Isaiah experienced the usual scorn of the majority for minority opinion (6:9ff; 8:19ff; 28:9ff). It is the story of Jeremiah, however, that illustrates the lengths to which persecution of the prophetic dissenter may be carried. Imprisonment, public exposure in the stocks, trial for treason, ostracism, even a plot against his life—these were all a part of his experience.

Those standing outside the religious tradition will find it difficult to understand the prophetic mode of thought and action. The religious non-conformist may seem to take a perverse pleasure in keeping out of step with the majority. This, however, is a misunderstanding of the inner feelings of the dissenter. Jeremiah, for example, suffered agonies because he could not share the views and feelings of his contemporaries. "Am I of iron to withstand them, can my strength hold out?" he cried. Emerson's words do not fully explain the prophetic attitude: "Whoso would be a man must be a non-conformist." It was Jeremiah's experience of something *within* him that was also *beyond* that made him act as he did. "I feel within me as it were a fire that burns my very being." For him, this inner compulsion was the voice of God. And, it should be observed, along with the sense of compulsion to do things Jeremiah felt beyond his strength, there came the strength to do them. "I fortify you this day like a town, a bronze wall against the whole land," was the way Jeremiah described it. In some such way as this we must understand the workings of the religious mind which chooses to affirm ideas and ideals uncongenial to the mood of its contemporaries.

These thoughts come to us in a period of

crisis when wide-spread fears amounting in their scope and intensity to national hysteria seem to be sweeping the land. In the name of patriotism measures are proposed and applauded which must in the end weaken rather than strengthen the country. Civil liberties are threatened in Congress by a greater array of repressive measures than have been presented to that body for twenty years. Propaganda against "fifth-columnists" has created a fresh outburst of intolerance. The campaign for military conscription threatens to introduce into our national life something foreign and dangerous to American tradition. The "flag-salute" is made mandatory by the Supreme Court upon a minority group which has hitherto opposed it for religious reasons. What all this amounts to is the growth of a cult of nationalism which threatens to become the religious basis of American life. The following words of Professor Gabriel apply to our own country as well as to certain European states: "State worship has become the aggressive and sometimes successful rival of the Christian worship of God."<sup>1</sup> An enlightened patriotism will not seek to defend America by infecting it with the germs of the very disease which has blighted Europe. For such a tendency the Bible is a good corrective. In the Bible may be found ideas, pertinent to our own times—however uncongenial they may be to the popular mind.

We hope that there will be a return to the Bible. We predict that many who read it intelligently will be surprised and shocked. They will also find renewal, as did Jeremiah.

For members of this Association, a return to the Bible carries a challenge to champion the truth even when it is unpleasant. Have we not said that we stood for the historical approach to the Bible? Let the Bible speak for itself. We have come again to times like those in which the great prophets of the past lived. Let their prophetic words be heard again!

<sup>1</sup>Ralph H. Gabriel, *The Course of American Democratic Thought*, p. 38.

---

## BOOK REVIEWS

---

### Philosophy and Religion

*A Sacramental Universe.* By ARCHIBALD ALLAN BOWMAN. Princeton: Princeton University Press, 1939. 428 pages. \$5.00.

This important book contains the first three Vanuxem Lectures delivered in Princeton in 1934 by the author, Professor of Philosophy at Princeton until 1926 and at Glasgow until his death in 1936. The editor, J. W. Scott, has published with these lectures the "notes" for them and some "supplementary discussions" which amplify them. Despite their unfinished form, these additions are full of interesting suggestions concerning the nature of spirit, its values, and its development.

The lectures present Professor Bowman's theory of spirit as a mode of being that is original and irreducible to the physical mode. His criticism of contemporary naturalists who are under the influence of the monistic dogma to such an extent that they deny the independent reality of spirit is often penetrating. Santayana, for example, denies the duality of spirit and matter only to fall into a much sharper dualism of "essence" and "existence," a dualism which leads to the paradox that "nature exists as a process in time, all of whose distinguishable characters are timeless essences or eternal objects." Similarly, though he regards both "psyche" and "spirit" as "levels of life in the human body," he cannot escape the charge of dualism in contrasting the "bias of vital adjustment" of the one with the "power of impartial discernment" of the other. Moreover, such a naturalism simply obscures the distinction between the spiritual and the physical. The physical, if it is to give rise to spirit, must be treated as "mi-

that it takes on a subjectivity that is really alien to it. Spirit, on its side, loses that "inwardness," that "concentration around a centre" which is of the essence of selfhood.

It might be thought from this attack upon extreme monism that Bowman would fall into the opposite error of Cartesian dualism. But his stress upon the duality of the spiritual and the physical is balanced by his insistence upon their compresence and functional relation. He believes in a "universe" but it is of the peculiar kind he calls "sacramental." That is, there is "an order of reality in which spirit operates *through* nature, and nature reveals herself as plastic and responsive to the informing energies of mind" (p. 352). Hence, Bowman analyzes in turn the spiritual and the physical modes of being and then describes their interaction to produce "derivative" qualities and values. The emphasis falls on spirit, though there are interesting discussions of the physical mode as well.

Spirit is experience, and, though there are unconscious experiences they are secondary to *conscious* experiences. We may even be conscious, Bowman argues in a passage that is rather unconvincing, of what an unconscious state like sleep is, e.g. when we consciously fight it off or seek it. But a *spirit* is more than a series of experiences, conscious and unconscious; it is a *system* of experience, a subject of experience. Such a system of functionally related experiences Bowman identifies with the *person*, and, regarded as having an inward sameness and a capacity to survive and profit by its vicissitudes, with the *self*. Only a living being can be a self, despite the fact that an inanimate thing like a crystal seems to possess some of the properties of a self; for

raculously pregnant with possibilities," so only a living being has an internal principle of organization as well as a power to survive and transform its substance by the changes it suffers. The consciousness which defines spirit cannot itself be defined because it is ultimate and unanalyzable. But certain of its functions can be pointed out, for instance its *synthesis* of experiences into an organic unity. This implies a *dynamic* conception of selfhood as something to be realized in time. Hence the importance of the "spiritual time" that Bowman contrasts with "physical time." In time as spirits experience it there is "retroactive" transmuting influence of present upon past as in repentance, "proleptic" adjustment of present to future, and in general a "convolution" of past, present, and future. Certain processes of the living body, such as growth, also take place in this kind of time, a fact which prepares living body to be the proper organ of the human spirit. On the whole, however, little is said about the biological realm, which some contemporary thinkers regard as giving a clue to the nature of both the physical and the spiritual.

Despite the Bergsonian flavor of the theory of time and the dynamic theory of the self, the Kantian and Idealistic influence is strong in this philosophy of spirit, e. g. in the insistence that all consciousness implies self-consciousness. But the analysis of the spirit's development is carried out in the terms of modern genetic psychology. In general, the development of the human spirit begins with the domination of the physiological over the spiritual, but ends in the domination, in some degree, of the spiritual over the physiological. Freedom is essentially self-determination at the spiritual level and is won only as a moral will is achieved. The moral ideal is the service of spirit everywhere it is found. As spirit develops on the cognitive side from sensation to free ideas it must develop on the emotional side from occasional feelings to stable sentiments un-

der the domination of reverence for personality. Thus, full account is taken of the physiological conditions under which spirit must develop itself, and the errors of abstract spiritualism and rationalism are avoided. It cannot be said, however, that the social nature and social conditioning of the spiritual self are adequately treated.

The two chapters which are devoted to the physical world set forth evidence that it constitutes a system, that it is independent of mind in its existence and that there is no discontinuity between nature as perceived and nature as dealt with by the physicist. Thus Bowman is as critical of the tendency to an idealistic philosophy of nature among scientists like Eddington as of the naturalistic philosophy of spirit among philosophers like Santayana. But he is far from that type of realism which reduces the mind to a mere passive spectator of nature. Spirit is creative. In interaction with the "physical objects" of the independently existing external world, it produces sensory qualities like sound and color, as well as the aesthetic values of (sensuous) "charm" and (formal) "beauty." Spirit, the highest value, is the source of all values, especially that of "truth" and that of "sacredness." Values are not in the ordinary sense "subjective;" rather they are the result of that impregnation and transformation of nature by the creative power of the spirit which makes ours a "sacramental" universe.

This is a noble, if unfinished, structure of thought. Though it makes use of Kantian ideas, psychological techniques, and wide scientific knowledge, it is primarily a defense of a philosophy of spirit and nature which is in its deepest insights Christian. Perhaps its major weakness is the neglect of the Greek, especially the Platonic conception of eternal patterns and absolute values which limit and direct the creative activity of the human spirit.

GEORGE F. THOMAS

*The University of North Carolina*

*Solitude and Society.* By NICOLAS BERDYAEV. New York: Charles Scribner's Sons, 1938. 203 pages.

In a way that is spiritually exhilarating the author discusses God, man and society. Man has immediate access to God through intuitive knowledge. Science with its emphasis upon the objective world cannot give true knowledge. Objects are phenomena, whereas man belongs to true Being. True knowledge is based on a communal experience of the whole man, which includes the intellect, volition and cooperative activity with God. Berdyaev's spiritual interpretation of life reminds one of Emerson who speaks of the "influx of the Divine mind into our mind. It is an ebb of the individual rivulet before the flaming surges of the sea of life."

Man has a sense of solitude which may be understood as an expression of his need of communion. He may seek to satisfy this longing through superficial social relationships. In this kind of social life, he is never his true self, but only an actor, impersonating some one else.

How may one best relate himself to others? Berdyaev maintains that as our knowledge of God must be by active communion, so also our knowledge of other people must be gained not by observation of their physical actions but through intuition. It is a communion of one person with another through love, friendship and mutuality.

His discussion of time reminds one of Bergson's treatment of this subject in "Creative Evolution." To both men, time is of the greatest significance to human growth and destiny. Bergson called it "duration." Berdyaev says time exists because there is in the life of the universe creative action and an incessant passage from non-Being to Being. He thinks, however, that time can be transcended and that one can rise to an extra-temporal state, to life eternal. "To realize itself completely the ego

must be able to contemplate, to investigate deeply, to concentrate, to emancipate itself from time and identify itself with eternity which is expressed in the present instant."

Russian communism with its external control of persons makes impossible communion between the self and other selves and between the self and infinite Being. This is true in even a greater degree in German National Socialism. In peace-loving democracies, the dangers come from materialistic influence on the one hand: and the tendency to level all the people down to mediocrity, on the other. In so far as Democracy affirms the dignity and worth of every man, it expresses a most important truth. True communion, however, is found only in the Kingdom of God where love, mutuality, and the creative instincts are fostered.

One could wish for a more satisfactory interpretation of the objective world. To him it is degenerate phenomena. But I find myself meditating with appreciation upon his idea of knowledge as active communion with God and men, of freedom as a necessity in the building of personality and of eternal life as an ethical way of living into which one may enter now by active communion with God.

J. M. WELLS

*Hillsdale College*

*Suffering: Human and Divine.* By H. WHEELER ROBINSON. New York: Macmillan, 1939. xx + 230 pages. \$2.00.

The present volume is the fifth in a series on "Great Issues of Life" edited by Ru-

fus Jones. Already published are "The Eternal Gospel," R. M. Jones; "Christianity and Economics," J. Stamp; "The Contemporary Christ," R. Roberts; "A Testament of Faith," P. G. S. Hopwood. Four more volumes are in preparation and others will follow, all of which will make a notable series by notable scholars.

Prof. Robinson has here given us a penetrating study of the mystery of suffering in a book which deserves to take its place as a little classic statement of the problem. It is more than a conventional restatement of the age-old arguments, it is a fresh exploration and attempt to interpret in the highest light of religious faith this common, inescapable experience of humanity. After three chapters on the Fact of Suffering, Some Explanations of Suffering, and the Problem of Suffering in the Old Testament (one of the finest summaries available) the author proceeds to a discussion of physical, mental and spiritual suffering, their causes, meanings, uses. He deals with the question of the place of moral evil as one, though not the only, cause of suffering, as well as with the particular problem of how to reconcile the suffering not due to moral evil with the goodness of the Creator and Ruler of the world. Three chapters are given to the problem as seen in nature, in history and in the experience of the individual. In the second of these chapters there is a frank facing of the very timely theme of "the suffering caused by the triumph of might over right, of successful tyranny, wars, massacres and persecution," which are in the present day so sorely trying the faith of men. Here he points out the greater reasonableness of the conception of "purpose," of faith, of the providential view of life, of the hopeful approach, as against that of fate, futility and the pessimistic approach.

Though no more final or conclusive than Job's answer to the mystery of individual suffering, Dr. Robinson's chapter on this subject is a more complete facing of this persistent problem and should bring help both intellectual and spiritual. There is a wealth of illustration from history, from literature and from personal experience.

In the chapters on divine redemptive suffering the discussion is carried to philosophical and theological grounds, some of it highly technical but containing much deeply sig-

nificant thought on the nature of God, the character and work of Jesus, the Cross, the fact and function of divine suffering and the divine-human fellowship of suffering.

Finally the argument is translated into the practical motto of *solvitur patiendo*, i. e. "the answer . . . is to be found through bearing it (in the right way)."

In a day when suffering, both in the mass and in individual experience, is so terrifyingly real, readers will be grateful for this frank yet sympathetic re-examination and interpretation of the problems by one who is "more concerned to help the sufferer to face suffering in his own life or in the lives of others in the spirit of genuine Christian faith" than to give the familiar arguments for what they are worth.

A helpful feature of the book is a five-page summary of the argument at the beginning. A brief list of books about suffering and a careful index are added.

JOHN W. FLIGHT

Haverford College

---

*Non-Violence In An Aggressive World.* By A. J. MUSTE. New York: Harper & Brothers, 1940. 211 pages. \$2.00.

The argument of this book is that "religion, social progress, democracy depend for survival and triumph upon the adoption of a thorough-going, deeply motivated, positive, realistic pacifism" (pp. 9-10).

Mr. Muste addresses his appeal to members of Christian churches and Jewish synagogues, workers and intellectuals sympathetic to the labor movement, and all those who believe in democracy. These groups tap a common source for their inspiration and dynamic. It is essential that they recognize this and that they lend and receive strength from each other.

While the book is closely reasoned throughout, it is also characterized by personal conviction well illustrated in the following autobiographical passage: "I was brought up in the Christian Church. After

some years during which I was a thorough-going Marxist-Leninist, renouncing all religion as 'opiate of the people' and the church as nothing but a bulwark of a reactionary status quo, I returned to the church and to faith in the love of God as revealed in Jesus Christ as the one means of salvation for the individual and for mankind. I must find a sanction for my pacifism, therefore, in my Christian faith, and it is at this point that I naturally begin the argument" (p. 11).

Pacifism must come to terms with religion, says Mr. Muste. The only basis for pacifism is a profound conviction of God and of the reality of "the true, the good, the gentle" over against the power of might. Not that pacifism has any panacea for the pain of the world. On the contrary, two chapters of the book are devoted to a study of the meaning of the Cross in personal and international life.

The church must come to terms with pacifism. Or, as the author puts it, "(church members) will no longer be able to call themselves Christian" (p. 174). One will do well to study Mr. Muste's comparison of the "true church" with the "party" of Marxist thought, to see what is required of the church to do its duty in this hour.

The reader of this book will come away from it with a deeper sense of the gravity of the present moment and a clearer vision than before of what religion demands in such a situation.

CARL E. PURINTON

*Adelphi College*

### Psychology

*How Character Develops, a Psychological Interpretation.* By FRITZ KUNKEL, M. D., and ROY E. DICKERSON. New York: Charles Scribner's Sons, 1940. Pp. xiii + 274. \$2.50.

As the introduction says in its opening paragraph, this book is the first systematic

presentation in English of the basic conceptions of the We-Psychology developed by Fritz Kunkel in the following works: *Conquer Yourself*; *Character, Growth, Education*; *Let's Be Normal*. The emphasis is not on psychopathology but rather on the difficulties which the normal person encounters in the course of achieving a mature relationship with his world.

The authors do not claim for their point of view a resulting system which supplants other systems. They regard it as supplemental, stressing elements of personality which are not sufficiently appreciated by other psychologists. They acknowledge special dependence on the psychology of C. G. Jung, referring specifically to his work, *Modern Man in Search of a Soul*, (1939). They even go so far as to say that without a knowledge of Jung's discoveries "the We-Psychology would be quite incomplete." Furthermore, they recognize the importance of biological and cultural factors in the growth of personality, even though this book deals primarily with the individual's attitude towards himself.

The argument is developed in lucid fashion with the layman in mind. Abstract formulations are supported by brief illustrations that make them readily intelligible. While the material to which they call attention is the common property of workers in the field of personality study the concepts used give a somewhat different orientation to any given situation. In other words the new conceptual formulation gives an additional leverage in the control of behavior. This in itself, is extremely valuable in dealing with a human event.

The central concept is that of the "We-experience—the conscious or unconscious sense of human community or fellowship." This is an awkward English equivalent of the German *Wirhaftigkeit* and is considered by the authors as identical with the *agape* of the New Testament. Life begins with the "Original-We" experience, in which

the infant feels no barrier between himself and his mother. Through conflict with the parent this original fellowship is broken and the developing personality wraps a cloak of egocentricity about it to protect its wounded sense of mutuality. Depending on the relative vitality of the child and the harshness of the social environment, four different types of personality emerge. Each type has its own particular difficulties in achieving a mature sense of mutuality. In a small percentage of cases these difficulties become pathological, but in the great majority they can be overcome by such measures as are developed in the last third of the book.

The book is especially valuable in its emphasis on the inherently social response of the normal individual. It is also valuable for its appreciation of the role of religion in the life of the healthy personality. It is a safe book to put in the hands of a layman and should prove a helpful resource for personal counselors.

J. HOWARD HOWSON

*Vassar College*

---

*Psychology and Pastoral Work.* By ERIC S. WATERHOUSE. Nashville: Cokesbury Press, 1940. 396 pages. \$2.50.

Dr. Waterhouse has packed a lot of good sense about a variety of religious subjects into this volume. After suggesting in a broad way what he feels is most important about modern psychology he applies this not only to the pastoral work of the clergy, but also to religious education, worship, preaching, and other miscellaneous topics. The analysis and organization are conversational, reminiscent, and even homiletical. The reader feels that he is profiting from an understanding fatherly talk, which is not far from the author's aim in fact, for he registers his conviction that "suggestion is the prime factor in psychotherapy." He is probably the kind of father more clergy should have had.

The experimental depth of the author's insights should not be overlooked because of the ideological simplicity of most of them. He says for example, and this may be considered the main thesis of the book, "No man was made a better minister by knowing the theory of psychology alone, but many a man has been made far more effective by being able to bring his knowledge of psychology into relationship with his work." These two ideas are intellectually easy, emotionally and practically difficult. For even yet "psychology is the Cinderella in theological colleges."

There have been a few better books written on this subject, and hundreds of poorer ones. It contains no ubiquitous would-be suicides miraculously healed in one interview, though it does contain the author's private dogma that after all there is nothing like golf. Freud did not say, as the author states, that "the child is a finished product by the age of five." But "if we were to add a petition to the Litany, it might well be that we should be delivered from the habit of interpreting the religion of others by our own." The penetrating insights far outweigh the personal dogmas.

SEWARD HILTNER

*Federal Council of Churches*

---

## The Bible

*How to Read the Bible.* By JULIAN PRICE LOVE. New York: Macmillan. x + 204 pages. \$2.00.

Anything that will get the Bible read is of value. Here is one method, ably worked out by one who knows the Bible and knows religious education methods. The author probably did not write the blurb stating that it is "the perfect handbook for successful Bible teaching!"

Rejecting the topical, the marathon, the chapter-a-day, and other disjointed or silly methods, the author advocates the uni-

of thought system—any passage, long or short, that belongs together, to be read and understood together because dealing with just one theme. Thus a Bible book may be read as a book; or several books may be grouped together on the basis of chronology, theme or type. Pp. 72-74 give excellent tables of such grouping. There are story units, teaching units, type units, life situation or personal experience units, and age group units. Throughout the volume are tables of reading units, providing systematic guidance for the reader who really wants to know Bible content. The suggestion for children is especially valuable.

Of course, no two people think alike. Any reviewer can ask questions. Why emphasize Hebrew poetic parallelism and omit the striking cadence pattern? Why suggest the patriarchal stories and Job as epics and omit Joshua, the prospe epic of the conquest? Why make Revelation's 666 "Imperfection," and ignore Deissmann, Porter, and historical criticism? Why mention the historical setting of some of the Psalms and not give the reader the thrill of knowing them? Here would be a fine "unit" deserving a page or two of brief introductions and a table. And where dwell those young people who prefer John to Matthew,—most adult because of his sermonizing! There is an incipient curriculum argument here.

At many points, especially on the epistles, one feels that the introduction is entirely too brief to be of great value to the mere Bible reader. What is said is true enough, but considering the woeful biblical illiteracy even among church people, there is going to remain an aura of vacuity around the reader. The author has met this in part by a well selected bibliography. It would have been well to have tied this into the body of the text, by definite references *in loco*, to spur the reader to fill in the gaps.

Taken as a whole, however, the volume is well worth putting into the hands of teachers and inquiring laymen. Faithfully

followed, Dr. Love's program of reading will bring a new Bible into many a life. There are safeguards against Bible foolishness, e. g. remarks on apocalyptic, the prophets, Bible translations. Especially fine is the last chapter on misuse of the Bible, the challenge of social application, the fact of each individual's personal canon, and the ultimate purpose of it all. "We are not transformed by knowledge of a Book, but by fellowship with a Person." If the whole clan of biblical teachers and critics had kept that in mind, we might be further along toward civilization today.

CARL SUMNER KNOPF

*University of Southern California*

---

*A Companion to the Bible.* Edited by T. W. MANSON. New York: Charles Scribner's Sons, 1940. xii + 515 pages, 6 outline maps. \$5.00.

The title of this volume hardly discloses the wealth of solid contributions here made by sixteen distinguished British scholars. The editor makes clear in a fine introductory chapter on the Nature and Authority of the Bible that the standpoint of the writers is theistic and their articles are grounded in the conviction that the Bible is a record of genuine religious experience, and contains the revelation of true knowledge of a real God.

It is impossible within the scope of this review to comment on all nineteen of these articles of uniformly high quality. Three aspects of Biblical study are dealt with in the three parts of the volume: I. The Book; II. The Land and the People; III. The Religion of the Bible.

In the first part the Biblical Languages and Introduction to Old and New Testaments, Apocrypha and Pseudepigrapha and writings contemporary to New Testament are treated with remarkable completeness, clarity and accuracy. C. J. Mullo-Weir, W. F. Howard, H. H. Rowley, W. O. E. Oester-

ley and T. W. Manson are the writers of the five chapters of this section.

The second part sketches in four chapters the geographical, archaeological and historical backgrounds, with the bulk of attention given, naturally, to Old Testament. The contributors here are W. J. Phythian-Adams and W. J. Calder on Palestinian and Asia Minor geography, respectively; J. W. Jack on Biblical Archaeology; T. H. Robinson on the History of Israel. The latter two chapters are models of competent condensation, yet allow scope for significant and enlightening details. The treatment of Biblical Archaeology is, incidentally, a remarkably fine resumé of present knowledge (on Old Testament only) concerning the various historical periods, inscribed materials, surrounding peoples, Israelite life in antiquity.

The final section on the Religion of the Bible, comprising almost half of the total space of the book, carries in ten chapters a history of religion from the backgrounds of Near East religion of the early second millennium to the close of the New Testament period.

Early backgrounds are handled by S. H. Hpoke; Religion of Israel by H. W. Robinson; Angelology and Demonology in Early Judaism by W. O. E. Oesterley; Biblical Ethics by W. F. Lofthouse; Life and Teaching of Jesus, and History and Doctrine of the Apostolic Age by C. H. Dodd. A chapter on Priesthood and Temple by N. H. Snaith and two on Scribes and the Law, and the Synagogue and its Worship by L. Rabinowitz, treat these special topics in Old Testament religion, while the final chapter by J. W. Hunkn deals with the Organization and Worship of the Primitive Church. The editor concludes the volume with an appendix on calendar chronology, weights, measures, money.

Each article carries fine bibliographies which, with the three complete indexes (scripture references, authors, subjects)

make the book exceedingly usable. The volume as a whole is representative of the best British scholarship and adequately covers the ground which a "Companion to the Bible" should.

JOHN W. FLIGHT

*Haverford College*

*The Complete Bible, An American Translation.* By J. M. POWIS SMITH, EDGAR J. GOODSPEED and others. Chicago: University of Chicago Press, 1939. xvi + 1332 pgs. \$3.00.

Some day in the future, scholars will look back to the end of the year 1939 somewhat as we look back now to 1611 or to 1881. The present year began with the gift of the "Complete Bible," the only Bible scholars can use. An "incomplete" Bible may serve well enough for devotional purposes, but the historian demands the whole breadth of the soul. The making of the "complete Bible" has extended over a period of time. It was no easy task to present the best manuscripts in the American language of the Old Testament, the fourteen books of the Apocrypha, and the New Testament. The first part of the "complete" Bible appeared in 1931 when the Smith-Goodspeed translation was published. At once this "American" translation found a sure place in colleges and theological schools. But a definite lack was keenly felt by scholars who in the past two decades have come to see the importance of the so-called Apocrypha. In the meantime Professor Goodspeed was at work on the original of the fourteen inter-testamental books. His translation, the first ever to be made from the original Greek into English (except that Second Esdras had to be translated from Latin since no Greek manuscript for this book has ever been found), was published in 1938. This publication means a real advance in American scholarship when we recall that all versions of these fourteen books had previously been translated from the Latin of Jerome. Scholars, of course,

everywhere recognize that no complete understanding of the New Testament can be had if the inter-testamental literature is ignored. Finally in 1939 the Complete Bible appeared. Scholars cannot do without this translation. All Americans are indebted to the patient and accurate scholarship in this important version.

C. A. HAWLEY

*Omaha Theological Seminary*

*The Gospel of the Kingdom.* By FREDERICK C. GRANT. N. Y.: Macmillan, 1940. 204 pages. \$2.00.

In current discussion of the message of Jesus, two points are certain. The gospel of the kingdom was the focus of Jesus' mission, and this same gospel continues to be the focus of theological and historical controversy. One opens this book by Professor Grant with keen anticipation of finding a vigorous statement of his point of view and a spirited defense of it. Nor is one disappointed. The liberal portrait of Jesus receives staunch support, and an incisive counter-attack is directed against the various "post-liberal" tendencies.

As reconstructed by Professor Grant, Jesus' conception of the kingdom is essentially prophetic, being grounded in the Old Testament rather than in the apocalypses. It envisages a universal theocracy, the everlasting Reign of God, fully realized when "one rebellious province" has been "reconquered and reincorporated in the empire." Neither transcendental nor otherworldly, the kingdom will be established on earth, bringing all conditions of human life, personal and social, into accord with the original purpose of the Creator of the world. "The kingdom must come, and is coming, is about to come, is almost here, has already begun to arrive." Jesus himself was an ancient Jewish teacher and prophet, but "more than a prophet," whose central task was the preparation of men for the Reign by encouraging perfect obedience to the will

of God. Although he advanced no messianic claim, his announcement of a this-worldly theocracy led to his death on the charge of sedition. John the Baptist preached a judgment without the kingdom; Jesus preached a kingdom without the judgment.

The foil of the author's argument is the apocalyptic interpretation of Jesus. Apocalypses are branded as vindictive, partisan, fantastic, bitter, crude, puerile. Those who wrote them were wild visionaries with minds half-crazed by bizarre and anti-social ideas and weird experiences. Apocalypses "were the esoteric literature of an insignificant minority," with which Jesus had very little in common. This antithesis between propheticism and apocalypticism seems far too sharp to fit the evidence. Is not apocalypticism inherently a lineal descendant of prophecy? Professor Grant admits that Galilee was the center of the apocalyptic school and that early Galilean Christianity became imbued with apocalyptic ideology soon after the death of Jesus. Why could not this school of thought have influenced Jesus, for it admittedly influenced his intimate disciples shortly after his death? The scathing indictment of apocalypticism is hardly the judicious and irenic estimate which one has come to expect from Professor Grant in his dealing with religious adversaries. Nor do his stinging caricature of Barthianism (p. x) and his undiscriminating analysis of Christian pacifism reflect his usual balanced catholicity of appreciation. In short, this reviewer feels that these antipathies have warped the author's judgment. Whether or not this reaction is justified, the book is an important attempt to counteract current tendencies in theology and historical criticism, and its argument must be taken seriously by all interpreters of the gospel of the kingdom.

This review does less than justice to other theses of the book and to other facets of interpretation. For example, the author contends that the movement headed by Jesus

was far more widespread during his lifetime than either the gospels or modern historians have assumed. Also significant is the summary of the public career of Jesus, with the social problems of Judaism in the background and the religious faith of Christianity in the foreground. To laymen, these sections of the book will be of high value. To Biblical historians, the many-sided definition of Jesus' message will repay close study.

PAUL S. MINEAR

*Garrett Biblical Institute*

*Understanding the Parables of Our Lord.*

By ALBERT E. BARNETT. Nashville:  
Cokesbury Press 1940. 223 pages.  
\$2.00.

Dr. Barnett is professor of the Literature and History of the Bible at Scarritt College for Christian Workers. This, I think, helps us to understand this book on the understanding of the parables. That is, the aim of the author is educational rather than homiletical. This is not to say that the book is lacking in preaching values but it does seem better adapted to the study and the class room than to the pulpit. In carrying out his purpose the author gives the parables in their separate contexts in the respective gospels in which they appear. The fact that these contexts differ is due to the differing purposes of the gospel writers. These purposes, in turn, are defined in terms of the religious situations in the Christian communities which each of the evangelists faced. To determine the nature of these problems Dr. Barnett makes frequent and extensive use of his thorough knowledge of early Christian literature especially in the New Testament. Not infrequently this matter of orientation involves quotations from and references to Old Testament literature. Helpful as this is to the thorough scholar and the seasoned student this reviewer has wondered if the effect is not a bit too discursive for the casual reader. Having laid

this foundation in the case of each parable the author proceeds to the interpretation of the parable. Here he is guided by three principles. First, it is assumed that each parable illustrates but a single lesson. This outlaws allegorization. In the second place, the evangelists are to be regarded not as mere historians or chroniclers or even as editors. They are essentially preachers and missionaries with a purpose of their own. Since they employed the parables in relation to the message they wanted to deliver it is necessary to take into account the meaning which they saw in the parables. This meaning is to be found in the context in which the parable is given. It thus becomes necessary to give attention to all gospel occurrences of a given parable. In the third place, Jesus' message had a special relevance for his immediate hearers. Hence it becomes necessary to discover what he meant by the parables in the context of his own ministry.

Dr. Barnett is a careful scholar, of real insight and creative imagination. He writes with clarity and force. His work is to be welcomed as a valuable contribution to the literature on the parables. It is inevitable that the difficulty of distinguishing between the meaning of the parables for Jesus and for the evangelists should evoke some questions. If the evangelists were primarily Christian apologists consciously using their materials to further the work of the Christian mission how is it possible "to discover what he (Jesus) meant by the parables in the context of his own ministry" since it would be difficult to discover what the context was? How can we be sure that we have correctly drawn the line between Jesus' meaning and the evangelist's meaning? For example, how can we be sure Luke missed the point of Jesus' story about the banquet seats when he understood it to illustrate the virtue of humility (pp. 116-117)? Or how can we be certain that the parable of the friend at midnight probably

had nothing to do with prayer? One who knows and appreciates Dr. Barnett and the quality of his work can be sure he has not overlooked these difficulties. He deserves our thanks for facing them as courageously as he does.

Further understanding of Dr. Barnett's understanding of the parables is gained by the author's avowal that Jesus' view of the Kingdom of God was apocalyptic. The author accepts the general conclusions of Streeter as to the sources of the gospels. Luke the physician is considered to be the author of the third gospel. While agreeing with these more conservative positions Dr. Barnett is not bound by any tradition in the freedom and insight with which he sheds light on the interpretation of the parables.

RAYMOND R. BREWER

*James Millikin University*

*The Book of Revelation.* By E. F. SCOTT.  
New York: Charles Scribner's Sons,  
1940. 191 pages. \$2.00.

Of many politicians it can be said that they owe their successes to their ability to sense what the public wants even before the public itself knows it. Professor Scott's great distinction in the field of Biblical studies rests on a broad and thorough scholarship, aided by a literary style of great lucidity and directness, but he has also possessed something of the politician's art of intuition. He has repeatedly demonstrated an uncanny skill in perceiving just the book which was most needed at the time. The present volume illustrates again this unfailing discernment. There is no book to which people turn so surely in times of turmoil and distress as they do the *Revelation of John*, and none which has been so constantly misunderstood. There was, however, no book to which a reader unwilling or unable to work through Charles' two volume *Commentary* could go for an understanding of this ever fascinating work. Professor Scott has given us such a book. It is clear and

readable, admirably adapted for laymen, ministers and theological students, while at the same time it gives to the New Testament scholar the benefit of the author's mature judgment on the critical questions involved.

The book contains five chapters. The first discusses the problems of origin and purpose. Scott dates the book from the period of Domitian's persecution, though it uses older materials, some from the Old Testament, some from Jewish apocalypses, some from utterances of Christian prophets. Its author was John the Elder, quite possibly the one mentioned in early patristic literature and criticised by one authority for his millenarian leanings. A different hand wrote the Fourth Gospel and Epistles, though these writings all emanated from the same section of the Church, probably from Ephesus. For all its heterogeneous sources, the book has a structural unity and was a Christian product. The second chapter, "The Drama of Revelation," discusses the several sections of the book and explains the various visions. Other chapters deal with the doctrinal ideas of the book, its permanent message and its literary value.

On two aspects of the exposition this reviewer is moved to comment. These are the fresh and unconventional character of the discussion, and the emphasis on the religious value of the book. In dealing with the seer's prophecies as to the future Professor Scott brings out explicitly how mistaken they were. Instead of the collapse of the Roman Empire, the Messianic Woes and the Parousia, Domitian was succeeded by the "five good emperors under whom the world enjoyed an unexampled prosperity." Rome, the harlot, whose shame and destruction was described with such fervor, was, instead, to become the metropolis of the Church. "It is dangerous to prophesy the future, and there has never been a prophecy so completely falsified by the event as that of *Revelation*" (p. 55). Only in a deeper sense, then, can the book be regarded as a "revelation" in its portrayal of the impo-

tence of the greatest material power to crush the Christian Way. By one of the strange reversals of history the book has become more meaningful for our generation than for any since the one to which it was first addressed. For the ancient situation has repeated itself—the state declaring itself to be the highest good denying the existence of a moral order and persecuting the Church. The message of *Revelation* was that God would blot out the civilization based on the worship of force and material goods. But John was not fair to Rome. "There were elements in its paganism which could be touched by the Christian influences, so that out of that ancient civilization there gradually emerged a better one. This, we may believe, will be the outcome of their present conditions, which are apt to fill us with despair" (p. 177). In all this there is much food for reflection.

B. HARVIE BRANSCOMB

Duke University

## Archaeology

*Ain Shems Excavations (Palestine), Part V. (Text).* By ELIHU GRANT AND G. ERNEST WRIGHT. (Biblical and Kindred Studies No. 8, Haverford College, Haverford, Pennsylvania) Haverford, 1939. vii + 172 pages. \$3 bound, \$2.50 unbound.

The site of the Biblical Beth-Shemesh has been excavated twice: in 1911-1912 by Duncan Mackenzie for the Palestine Exploration Fund, and in 1928-1933 by Elihu Grant for Haverford College. The former excavation was reported in the *Annals of the Palestine Exploration Fund* for 1911 and 1912-1913; Grant has now published six volumes on his work—*Beth-Shemesh* 1929, and *Ain Shems I-V*, 1931-1939. The present volume presents a summary of the excavations, taking into consideration the work of Mackenzie as well as that of Grant. The first section is devoted to discussion of the stratification, the fortifications, and the his-

tory of the six strata; the second to the artifacts, especially pottery. In the latter the ceramic chronology of W. F. Albright is generally followed. The book is thus an admirable summary of what may now be known of Beth-Shemesh, more systematic but less detailed than former volumes.

This site was occupied from c. 2200 B. C. down to the destruction by the Neo-Babylonians in 586 B. C. The city was never rebuilt after that date, but the spot was occupied by occasional squatters in Hellenistic and Roman times, and a Byzantine monastery was constructed here in the fourth or fifth century A. D.

The Late Bronze occupation (c. 1500-1200), when Beth-Shemesh was doubtless under Egyptian control, was one of the most prosperous periods of its history. It was then destroyed and taken by the Philistines (in the opinion of the present reviewer, although the authors suggest it may have been by Egyptians, Israelites, or Philistines). At any rate, the city of c. 1200-1000 was dominated by the Philistines, as shown by the pottery and the use of iron, although it was not a member of their pentapolis. It was probably not until the time of Saul that Beth-Shemesh was taken by the Israelites. (I Sam. 6 seems to contradict this view, but this account was not written until a time when the city was certainly in Israelite hands and may therefore be anachronistic). During the period of Hebrew occupation, three phases may be distinguished: (a) From c. 1000 to c. 950; the reason for the destruction at the latter date is obscure. (b) From c. 950 to the eighth century. The authors suggest several possibilities for the destruction in the eighth century; a destruction by the Philistines in the reign of Ahaz (II Chron. 28:18) or by Sennacherib in 700 seems most plausible. (The date 825 given in the tables on pp. 5, 15, and 67 does not agree well with the discussions in the text; perhaps 725 was intended). (c) From the eighth century to 586.

Beth Shemesh was an important center in

Solomon's provisioning system (I Ki. 4:9). For the period approximately of his reign the excavators have discovered a tremendous silo which may have been used in this system, and the remains of a building which may have been the residence of the district governor. From the tenth century on the principal "industry" of this city was apparently the making of olive oil and wine, with dyeing as a minor concern. It is thus probable that this city practiced the "guild system" of Judah, the existence of which was first suggested by Albright for Tell Beit Mirsim, where dyeing was the main industry.

A number of fairly well preserved houses have been found, and excellent plans of these are given in the present volume. They were not the homes of the common people, but of the "nobility" or officials. The houses of Strata V and IVa may well have been courtyard-houses, although this is not clearly indicated by the plans and the discussion.

Beth-Shemesh has contributed valuable material as evidence for the introduction of iron into Palestine. It is now certain that this metal was used in the latter part of the twelfth and the eleventh centuries for weapons and jewelry, and that in the tenth century it was in common use for agricultural implements. It must have been the Philistines who introduced the use of iron (on a wide scale, at least), as the Bible indicates, although it is not yet known where the source of their ore was located. (Cf. Wright, *American Journal of Archaeology* XLIII, 1939, 458-463).

Ain Shems has yielded several important epigraphic discoveries, throwing light upon the history of writing in Palestine. A cuneiform tablet of the late sixteenth or fifteenth century is written in the Ugaritic script, in reverse direction. An ostrakon of the Late Bronze Age is written in ink with letters developed from the Protosinaïtic script, similar to those of inscriptions from Gezer, Shechem, and Lachish. These Beth-

Shemesh inscriptions have not yet been satisfactorily deciphered, but their existence shows that alphabetic writing was known in Palestine in the Bronze Age. The fact that one of these is an ostrakon (inscribed potsherd) indicates that writing may have been fairly common; this conclusion is supported by the increasing number of inscriptions of the period before 1200 being found in Palestine.

Eleven seals and seal-impressions of the latter part of the pre-exilic period are valuable for the study of Hebrew personal names. One of them is inscribed: "Belonging to Hasada (son of) Jeremiah." This is further evidence that the name "Jeremiah" was not unusual at this time. It was the name of a father-in-law of King Josiah (II Ki. 23:31; 24:18); another Jeremiah is mentioned in Jer. 35:3; and Lachish Ostrakon I records the name of one Jeremiah father of Mibtahyahu. All of these are, of course, to be distinguished from the prophet.

One of the skeletons found in Stratum III (c. 1200-1000) has been very carefully examined by Professor Hooton of Harvard, who contributes the excursus on pp. 61-66. This is of special interest because few studies of so detailed and expert a nature have been made of skeletons of the historic period. Professor Hooton's conclusions regarding this skeleton may help us to understand what a man (a Philistine?) of the period of the Judges was like, although of course too much emphasis must not be placed upon the study of a single skeleton. This was of a man under thirty years of age who was small in stature (about five feet three) but of robust build. He was of the brunet Mediterranean race, long-headed and narrow-faced. Apparently he suffered from osteoporosis, a deficiency disease which may have resulted from a diet consisting largely of cereals.

J. PHILIP HYATT

Wellesley College

*Nuzi. Report on the Excavations at Yorgan Tepa near Kirkuk, Iraq, Conducted by Harvard University in Conjunction with the American Schools of Oriental Research and the University Museum of Philadelphia 1927-1931.* By RICHARD F. S. STARR. Cambridge: Harvard University Press. Vol. I (Text) xxxviii + 615 pages, 1939, \$5.00. Vol. II (Plates and Plans) 142 Plates and 44 Plans, 1937, \$10.00.

Archaeologists sometimes have the good fortune to bring to modern knowledge, by their discoveries, peoples and races of antiquity the memory of whom had almost or completely perished. As outstanding examples, one may name the Sumerians and Hittites. Recently the people of whom our knowledge has been expanded most by archaeology are the Hurrians. The excavation which has revealed most about these people is that of Yorgan Tepa (and several neighboring small mounds), some eight miles southwest of Kirkuk, described in the present volumes. Five campaigns of excavation, 1925-1931, under the auspices primarily of the American Schools of Oriental Research and Harvard University, have been eminently fruitful of results.

"Horites" are mentioned in several places in the Old Testament (Gen. 14:6; 36:20ff; Deut. 2:12, 22 etc.), and scholars used to think that these were "cave-dwellers," from the supposed etymology of the name. It is now certain that the Horites were identical with the Hurrians. From discoveries, not only at Nuzi, but also at Boghazköi, Rash Shamra, Tepe Gawra and other sites, we know that the Hurrians constituted in the second millennium one of the most important ethnic elements of all Western Asia, beginning c. 1900 B. C. The masses of the population in the Mitanni Empire seem to have been Hurrian, ruled over by an Indo-Iranian aristocracy. The Hurrians were involved in the Hyksos movement, which probably was chiefly responsible for their migration into Syria-Palestine. The extent

of the influence of these people is indicated by the fact that the Egyptian name for Syria-Palestine, beginning with the New Kingdom, was *Huru*.

The principal reason that Yorgan Tepa has contributed more to our knowledge of the Hurrians than any other single site is that a large number of tablets were discovered here. Even in the first campaign about a thousand tablets were found, and the total is now over four thousand. Nine volumes of these texts have already been published, in addition to one volume of Old Akkadian and Cappadocian texts of the pre-Hurrian period. For the Biblical student the importance of these documents is that they have thrown a flood of light on the Old Testament, especially on the patriarchal period, and within that period, particularly on the Jacob cycle of stories. Several customs of the patriarchal narratives are best explained on the basis of Hurrian customs: this is plausible because the patriarchs came from the heart of Hurrian territory, the region about Haran. Many scholars have written on this subject; for a recent article that is both clear and comprehensive, one may consult C. H. Gordon, "Biblical Customs and the Nuzu Tablets," *The Biblical Archaeologist*, Vol. III, No. 1, February, 1940.

The discoveries published in detail in the present work show that, as architects, the Nuzi Hurrians were capable of planning and erecting strong and symmetrical buildings, although they apparently gave little thought to careful city-planning. Their outstanding achievements were the temples of Ishtar and Teshub, and the enormous palace of the local governors, containing over a hundred rooms. The sanitary facilities of the palace and private dwellings are surprisingly "modern." The size of many private houses, as well as of the palace, indicates that there were several individuals in the city and its suburbs with considerable wealth. The tablets show that they frequently enriched themselves at the expense

of the poor. They joined house to house and laid field to field, as Isaiah would have said, often taking advantage of the ignorant poor by legal fictions.

As artists the Hurrians were not distinguished. The pottery in general is inferior to that of a former period, but a few forms, such as the shouldered cup, show grace of design and mastery of turning. Some fragments of wall-paintings reveal a desire to decorate even private dwellings, but the designs do not appeal to modern taste as very artistic. The finest creations of Hurrian art are the glazed terra cotta statues of animals, especially of lions, some of which occupied prominent positions in the temples. In general, Nuzi art is highly conventionalized and limited to relatively few geometrical patterns and stylized plant and animal forms, with only occasional flashes of naturalism. It seems likely that their art is the result of a long period of development before the Hurrians came to Nuzi, a period as yet very imperfectly known to modern scholarship.

Yorgan Tapa was occupied before the Hurrians took possession and named it "Nuzi." Its occupation goes back to pre-dynastic times, the earliest in the Obeid period, early in the fourth millennium. In the next millennium the city was known as "Gasur" and flourished especially in the Sargonid era. After the Hurrian domination, c. 1900 to c. 1300, it had a slight occupation by Assyrians. There was some use of the mound by Parthians and Sassanians, especially as a burial ground.

One discovery of the Gasur period may be singled out for mention: the oldest known geographical map, inscribed on clay (Pl. 55, T, U). It clearly depicts two mountain ranges, two rivers or canals, three or four cities, and possibly a sea or lake. The region which it was intended to portray is not entirely clear, owing partly to the damage it has suffered, but probably it indicates the position of an estate in the neighborhood of Gasur, or possibly a region in north

Syria. Readers of the Bible will be remotely reminded of the inscribed clay brick of Ezekiel 4:1ff.

Of special interest are the numerous infant burials of Yorgan Tapa. They were found for nearly all periods, but were most numerous in the Hurrian age. The usual method of disposal was the placing of the bodies (apparently after they had become skeletonized by exposure) in inverted broad-mouthed jars; there are, however, several variants from the usual practice. Most often, only one body was placed in a jar, but one pot contained eleven skeletons; there was usually only one burial in a house, but one house contained twenty-one. A jar was commonly placed near or against a wall, and sometimes under a wall or pavement. An almost constant feature is that the remains were made, in one manner or another, to come into contact with soil. Were these infant sacrifices? It is dangerous to generalize, but it seems probable, in view of the number and manner of these burials as well as of the age of the infants (never more than two months), that some (at least) were sacrifices, possibly foundation-sacrifices or sacrifices to propitiate chthonic deities.

Jar-burials of infants occur also in Palestine. At Gezer, according to Macalister, they were found near the High Place and frequently under the corners of houses; the position in many cases suggests sacrifice. At Megiddo, one such burial may have been a foundation-sacrifice, although it could have been only an ordinary burial over which a house was later built (Guy, *Megiddo Tombs*, p. 57). In view of the widespread occurrence of jar-burials, it would be hazardous to suggest that the Hurrians were responsible for introducing the practice into Palestine. But it may be very significant that of the eight jar-burials of Megiddo, as reported in Guy's *Megiddo Tombs*, seven are dated in Middle Bronze II and Late Bronze I, the time when Hurrian (and

(Concluded on Page 176)

## BOOK NOTICES

*I Have Seen God Do It.* By SHERWOOD EDDY.  
New York: Harper & Brothers, 1940.  
x + 231 pages. \$2.00.

For fifty years Dr. Eddy has been traveling the highways and byways of the earth seeing, as he says, God at work in the lives of all sorts and conditions of men. Recently, a friend suggested that he record his rich and varied experiences in a book, and Dr. Eddy has responded to the suggestion under the title, *I Have Seen God Do It*.

The book begins in America, with an account of Dr. Eddy's experiences with Moody at Northfield, Massachusetts. He goes on to describe God's work as he has seen it in England; what he calls a moral miracle in Czechoslovakia; and spiritual conflicts in Russia, China, India, Japan and the Philippines. The chapter on prayer, with examples of what the author considers to be definite answers to prayers, is indeed a moral tonic in a materialistic age. There follows a section in which Dr. Eddy discusses social change in history and in movements that are molding society today. The book closes with a timely and helpful chapter on God at work in our war-torn world today, and the several attitudes that a Christian may take toward the conflict.

This book must be read in order to be appreciated. A description of its contents must indeed be dull, but a reading of it takes on flesh and blood. It has the glow of sincerity, deep emotion and human interest.

FRANK GLENN LANKARD

Brothers College  
Drew University

*Modern Marriage*, edited by Moses Jung. New York: F. S. Crofts & Co., 1940. xi + 420 pages (36 illustrations). \$3.75.

Written by twenty persons, most of them in the State University of Iowa, the book is the outgrowth of a course in that institution on marriage. The material is drawn from the fields of sociology, mental hygiene, psychology, home economics, philosophy, the fine arts, medicine, law, and religion. It is exceptionally good for a collaborative work, being thorough, for the most part realistic, more inclusive in its range of topics than any one writer can handle adequately, and yet not suffering greatly from the disjointedness which is inevitable in such productions. The sociology hardly comes up to the level of the rest of

the book. The first two chapters, which are in that field, have the sound of unoriginal repetition of Chicago doctrines, and the fourth chapter, on conflict, is a dry, schematized abstraction. The chapter on "growth of intelligence" is psychological of course, but has many social implications; it comes perilously near to withholding evidence and arguing only one side of a case which admittedly is controversial. But these negatives are minor in comparison with the quality and worth of the book elsewhere. It is especially useful because it moves into several areas not ordinarily treated in books of this character, or not treated as fully as here; notably, biology and eugenics, mental hygiene, economic background, the foster child, physical, legal, and religious aspects of marriage. The book certainly belongs in the list for a college course on marriage.

L. J. SHERRILL

Louisville Presbyterian Seminary

*Human Nature and the Nature of Evil.* By CLARENCE R. SKINNER. Boston: Universalist Publishing House. 161 pages. \$1.00.

This monograph attempts to answer the question regarding the relation of evil to human nature. To the Calvinist of the type of Jonathan Edwards the answer was not difficult. To the liberal the question remains. "What, then, does a liberal think about human nature? Is it vile and sinful? Is it moral and just? Shall liberals despair or hope?" The question becomes more urgent as wars progress. Hence this book. "The purpose of this essay is to explore this ancient question of evil from the point of view of one who hopes that he is a modern liberal." The world today is vastly different from that of the "older moralists" who held to an innate conscience which "pointed to what is right and good." As a matter of fact, Zeno first taught that man has innate moral ideas, and to express this, he proposed the word *syneidesis* which we still translate into Latin as *conscientia* or conscience. But the liberal separates from the Greeks and goes with the Experimentalists. "Where, then, are the grounds for calling man good by nature?" The liberal has no answer to the question. He is, however, optimistic. He has faith and hopes that an way will be found.

C. A. HAWLEY

Omaha Theological Seminary

*Their Future Is Now.* By ERNEST M. LIGON.  
New York: The Macmillan Company, 1939.  
369 and XV pages. \$3.00.

Dr. Ligon sets forth in his most recent volume his attempt to use the scientific method in the development of character. For three years he has experimented with a process of character education in the Westminster Presbyterian Church of Schenectady. He describes the steps to be taken at every age level, beginning at birth and continuing through adolescence and into mature years. The author attempts to take into account the individual difference found among children. Curricular units are arranged according to the abilities and needs of definite groups of children in the church. He uses tests to measure progress in character education.

Leaders will find valuable data to guide them in the education of the different age levels. They will be stimulated in their planning and thinking by the recognition of growth and development from year to year.

Many leaders will be critical of Dr. Ligon's theory of traits and the attempt to teach them that may lead to verbalization and drill rather than their actual development in experience. It would have been an advantage had the author been more familiar with curricula that are working for development based on a more scientific approach to the child. Nevertheless, parents, educators, and ministers will be greatly stimulated and helped by this careful approach to religious development.

EDNA M. BAXTER

*Hartford Seminary Foundation*

*Instincts and Religion.* By GEORGE BARTON CUTTEN. New York: Harper & Brothers, 1940.  
154 pages. \$1.50.

This study might well be called a foot-note to *The Psychological Phenomena of Christianity* which President Cutten published in 1908 and which continues as the standard scholarly work in that field.

Dr. Cutten's thesis in the present book is that: "Religion meets deep and persistent needs in human nature, and the deepest and most persistent needs which man finds are instinctive."

The book frankly is one in which theory has a prominent part. It is, however, theory backed by sufficient fact to result in proof. Dr. Cutten contends that liberal religion has too long appealed mainly to the intellect and that the instinctive nature—emotion (not *emotional*, as the writer of the jacket mistakenly defines it) has been ignored. Perhaps it would be more fair to say that while the emo-

tions have been exploited by certain religious groups, they have among other groups been ignored in deference to a barren intellectual approach to religion.

Perhaps the finest chapter in the book is the final one which deals with "The Appeal to the Instinct in the Twentieth Century," in which Dr. Cutten shows that rightly used religion can make an appeal through the instincts which will augur much for genuine religious growth. This chapter gives reinforcement to this reviewer's constantly repeated contention that college students need to be given more courses in the application of psychology to religion.

IVAN GEROULD GRIMSHAW

*Cleveland Heights, Ohio*

*Our Ageless Bible.* By THOMAS LINTON LEISHMAN. Boston: W. A. Wilde Co. 1939. 144 pages. \$1.35.

This little book by one of our members, a prominent lecturer on the Bible, offers a simple and readable guide to the making of the English Bible, from early manuscripts to modern versions. Without burdening his account overmuch with discussion of historical data, yet sketching clearly the chief personalities in the process and describing quite fully the work of each, the author gives a concise and interesting treatment of the various manuscripts, versions and translations down to the latest American translation. The purpose is well achieved, to show that while no single translation has been perfect yet each has contributed something towards the great task of providing the ageless messages of our Bible in a form which should be understandable by all.

JOHN W. FLIGHT

*Haverford College*

*A Manual of Bible History.* By WILLIAM G. BLAICKIE. Revised by Charles D. Matthews. New York: Thomas Nelson & Sons, 1940.  
x + 432 pages. \$2.00.

An excellent old work, *A Manual of Bible History* by William G. Blaikie (1820-1899) written originally in the past century, now has been "completely revised" by Charles D. Matthews, Director of the Library and Professor of Religion in Birmingham-Southern College. Matthews' aim is indicated in his preface:

The positive spiritual quality and the excellent plan of this book have caused it to gain and hold wide popularity. So that it may continue to serve, and serve better, it has now been thoroughly revised, with the main view of including the general results of new Biblical knowledge, as contributed by archaeology and historical study.

The book consists of fifteen chapters, thirteen of which are devoted to Old Testament history and literature, and two, to the New Testament. The arrangement of the material makes the volume suitable for use as a textbook for Old Testament (or Hebrew-Jewish) history; or, for a comprehensive course in Biblical history, Hebrew-Jewish-Christian, the entire book might be covered. It also may serve as a convenient guide-book to the history of the Bible for individual students of the Scriptures.

This work follows the usual conservative treatment of the history and literature of the Bible, with additions noting some of the results of new Biblical knowledge. It may suffer, at some points, from a lack of smoothness and of unity of point of view, as do most old texts when revised by a later hand, for it seems difficult to revise this type of book without failing to do full justice either to the old point of view or to the new material. It gives a very reverent and spiritual interpretation of the Bible, but there is failure, at points, to use historical and ethical discrimination in the interpretation of events and movements. For instance, the story of Esther is presented in an idealistic manner, with the following statement as to the destruction of the enemies of the Jews: "The protecting arm of God was never more plainly or signally made bare, not even in the destruction of Pharaoh or the catastrophe of Sennacherib, than it was on this memorable occasion" (p. 291).

The results of new Biblical knowledge, as contributed by archaeology and historical study, are found, in the main, in footnotes at the bottom of the page at many points throughout the book. These footnotes are very helpful and represent a great improvement in the original text. Having had experience as a student in the American School of Oriental Research in Jerusalem, the reviser seems well prepared both from the standpoint of interest and training for this special contribution.

The book is well printed and attractively bound. It has a very good bibliography, well selected and classified. The arrangement of the entire text is such as to make it an excellent handbook either for Bible classes or for individual students who are interested in a conservative and a reverent treatment of the history and literature of the Bible as a unified whole.

L. L. CARPENTER

Baylor University

*The Forgotten Gospel.* By CEPHAS GUILLET.  
Clermont Press: Dobbs Ferry. 395 pages.  
\$2.50.

From the preface, asserting that democracy does not make free men but free men make democracy, through a minute study of Jesus' message, Paul's moulding of Christianity, the fusion of church and state, to a final critique of systems, radical and conservative, with a Christian "Communism" or sharing society (the Holy Spirit and worldly goods) as the only alternative, this book carries the reader through an arsenal of explosive ideas and suggestions. The Forgotten Gospel is just that—the encrusted, neglected message and way of Jesus diametrically opposed to the economic, social, political and ecclesiastical orders of the past centuries.

The author blames Paul, who "put the world into a long sleep." Porter's "Mind of Christ in Paul" and Goodspeed's recent "Christianity Goes to Press" might have softened his attitude. Why blame Paul for the vagaries of later theologians? And how could one hold that 'Jesus . . . was very little if at all conditioned, affected or influenced by His age . . . ?' At many points on New Testament criticism the author seems out of his field.

Odd verbiage abounds—e. g. decenter; adhesion to (for adherence); Johnine; Capharnaum (for usual Capernaum); an effort should aim at (better, should be made to aim at.) Some readers will be alienated by the term "communism" in such places as the paraphrase of John's charge to the Pharisees. Communism now has a definite connotation. John would probably get purged. The author should have stuck to his coined term, "Communismism" for psychological and philological reasons.

But Dr. Guillet is right in his contention about the submergence and vitiation of Jesus' message. His scathing arraignment of wars, economic evils and international skull-duggery is backed by historical references. The opening chapter on Jesus may be heresy, but it glows with fervor and leaves Him supreme.

Bristling with arresting thoughts, timely in import, passionate in its sincerity, this volume deserves reading. Militarist, pacifist, radical, conservative, all will alternately applaud and get mad, for the author's lash, his logic, and his facts spare none. His universal society of Spirit filled sharers is worth serious Christian thought.

CARL SUMNER KNOPP

University of Southern California

*Christianity Goes to Press.* By EDGAR J. GOODSPEED. New York: The Macmillan Company, 1940. 115 pages. \$1.50.

Under this very modern title we have another good book in the field of New Testament for the

lay reader. As the James W. Richards lectures at the University of Virginia the four chapters, "Paul's Personal Letters," "Christians Learn to Publish," "The Climax of Christian Publication," and "Christian Publishers Carry On," they must have elicited hearty response. It is the reviewer's judgment that Dr. Goodspeed has never written a more interesting book, in spite of the fact that most of its content is already to be found in the author's previously published works. Second only in importance to the author's linguistic talents expressed in his translations of the New Testament and the Apocrypha is his gift for putting into simple untechnical language the fruits of distinguished scholarship. The theme of Christian publication is carried throughout and what we are promised on page two is achieved, "a literary approach to the New Testament," the story of the development of the literary movement in Christianity.

Some New Testament scholars will object to the Gospel of Mark as "the informal Petrine memoirs" (long ago Bacon pointed out the rather slender Petrine basis of Mark in regard to content), or to "the Christian years of which Jesus spoke" as unwarranted use of language even in popular lectures, but every teacher of undergraduates charged with the task of making the New Testament live for his students will give thanks that there is available such a readable book on an absorbingly interesting subject.

MARY E. ANDREWS

Goucher College

*Values That Last.* By CLOVIS G. CHAPPELL. Nashville: Cokesbury Press, 1939. 216 pages. \$1.50.

This latest of several books of sermons by the pastor of St. Luke's Methodist Church, Oklahoma City, takes its title from the fourth sermon in the volume. Since the text is I Corinthians 13:13, the *Values That Last* are by implication Paul's great trilogy—Faith, Hope, Love. This sermon concentrates attention on *Love*. *Faith* and *Hope* are outside its scope. The reviewer's disappointment at the title sermon's failure to live up to the promise of its theme carried over into the reading of the other sermons, for the implications of the title are a promissory note that is not redeemed.

Overlooking the unfortunate choice of a misleading title (which might have been somewhat rectified if the publishers had added as a subtitle "and other sermons") the reader finds a selection of popular sermons that endeavor to relate Biblical interpretation to everyday life. Some of the texts are novel choices and rather uniquely

interpreted. The author has a fine flair for making Biblical situations come to life. A preacher should find something very homely and intriguing in the sermon on *A Preacher and His Books* (II Timothy 4:13). The writer pictures the apostle Paul writing to Timothy from Rome to bring his cloak and books left at Troas and to come before winter, if possible, but to be sure to bring the books, "I can afford to be uncomfortable. . . . But I simply cannot get on without my books."

The reader is likely to find himself trying to catch the nuances of the personality of the preacher reflected through the sermons. An intimate acquaintance with the author's preaching style and personality would, no doubt, further enrich the spiritual values of the messages and illuminate these applications of Biblical texts to the problems of life.

LEWIS CLAYTON KITCHEN

Baptist Institute for  
Christian Workers

*The Fine Art of Public Worship.* By ANDREW W. BLACKWOOD. Nashville: Cokesbury Press, 1939. 247 pages. \$2.50.

This volume from the Professor of Homiletics in the Theological Seminary at Princeton is a constructive study of the practice of public worship. The purpose, as the foreword states, is intensely practical, to help the many ministers, particularly in the non-liturgical churches, whose services of worship are so often lacking in finesse.

Here within easy and readable compass is a treatment dealing in the first and last chapters with the importance of the leader himself—the first chapter is on *The Fine Art and the Artist* and the final one on *The Training of the Leader in Worship*. In between, the author discusses the contributions to public worship, in turn, of art, psychology, sacred music, hymns (including the tests and selection of both hymns and tunes), reading of the Scriptures and public prayers, followed by a chapter devoted to the synthesis of all the elements including the sermon in *The Plan of the Entire Service*. Even the conduct of public ceremonies of the church, not only the Lord's Supper but others such as funerals and marriages and the reception of new members, according to the author, are to be included under acts of worship.

It is of interest to observe that the sermon as an element in public worship is not given a chapter by itself but is accorded a place only in the chapter on the entire service. ". . . One reason is because we sons of the Reformation are

already aware of its high place in public worship." That is a gracious understatement of the extent to which the sermon has been exalted in the services of many non-liturgical churches. Many a scheduled worship or devotional period of convention and other church programs is evidence of woeful lack of understanding and ineptness of our leadership in worship. While many of the practical suggestions for the various parts of the order of service may appear commonplace to the more accomplished ministers, this volume should leave the average pastor with a sense of obligation to realize in the leadership of worship more satisfying achievements through "the finest of the fine arts" and point the way to that goal.

LEWIS CLAYTON KITCHEN

*Baptist Institute for  
Christian Workers*

*Modern Man and the Cross.* By JOHN C. SCHROEDER. New York: Charles Scribner's Sons, 1940. 168 pages. \$1.50.

The author is Professor of Homiletics and Practical Theology at Yale Divinity School. His approach to the doctrine of the Cross is not that of a theologian but a preacher who uses it as a symbol. He evidently lives near people and sees every aspect of his discussion of the Cross from the point of view of human need. Dr. Schroeder starts out by calling attention to the contrast in treatment of Jesus on Palm Sunday and that of four days later. The appeal of his kindness and good deeds leads to the acclamation: Hosanna! But His emphasis on righteous judgment led the same people to cry: Away with Him! The author uses the term "good" as it might be used by ordinary professors of religion. He shows a wide acquaintance with modern literature. His quotations and illustrations are gleaned from a wide field. There are a few errors which may be corrected in a second edition, e.g., on page 52 the author speaks of St. Jerome's reply to Helvetius (!) when he evidently means Helvidius. The volume reveals a man who will influence the preachers of the coming generation to deal honestly and earnestly with religion as a transforming energy in men's lives.

JOHN GARDNER

*Garden City Community Church*

*Live For Tomorrow.* By RALPH W. SOCKMAN. New York: The Macmillan Company, 1939. 139 pages. \$1.50.

These pages contain a tonic for those who need one, and who do not at one time or another. Dr. Sockman's remedy, in general is to face life rather

than to run away from it. This is indicated by the titles of his inspiring addresses: "Life for Tomorrow," "Life's Growing Edge," "The Challenge of Change," "The Magic of Courage," etc. To keep a "growing edge," we must (1) keep the mind free from prejudices; (2) find a way to quicken our imaginations—and religion has a large contribution to make here; (3) maintain a capacity for daring; (4) cherish a sensitivity of feeling. The "Highways of Hope" are (1) public health; (2) the quest of beauty, which is to be shared as well as enjoyed; the search for truth; and (4) the belief in the soundness and goodness of the common man." These chapters are typical. Good reading for young and old.

CARL E. PURINTON.

*Adelphi College*

*The Journal of George Fox.* Revised by NORMAN PENNEY, with an introduction by RUFUS M. JONES, LL.D. New York: Dutton and Co., 1924. 90c.

*Thomas Aquinas: Selected Writings.* Edited by the Rev. Father M. C. D'Arcy. New York: E. P. Dutton and Co., 1939. 90c.

The *Everyman's Library* series, the most comprehensive collection of great books ordinarily available for classroom use, offers here two volumes which should be of interest to teachers of religion. The sensitive and revealing record of the mind of George Fox gains by careful editing, and for the casual reader and the student the excision of less important material tends to throw into sharper relief those portions of the journal of the Derby salesman which have greatest point of interest. Dr. Jones' excellent introduction, necessarily brief but nevertheless sufficiently comprehensive for discussion purposes, emphasizes a fact too often neglected, that Fox spoke as representative of an age of religious ferment and uncertainty, as well as for the expression of his own sense of spiritual consciousness. George Fox, of course, was Quakerism incarnate, and the study of his journal, like those of Woolman, Lundy, and others is a necessity for those who would understand the character of the man and the movement.

The selections from the writings of Aquinas have similarly been carefully chosen, encompassing commentaries, sermons, hymns, and prayers, affording the reader opportunity to observe the main theme of the Thomist philosophy and method without venturing into the oceanic Vivès edition. Father D'Arcy's short introduction is clear and concise and gives the student a good foundation for meaningful reading of the selections.

RUSSEL B. NYE

*Adelphi College*

*Vocations and Professions.* By PHILIP HENRY LOTZ. New York: Association Press, 1940. 145 pages. \$1.25.

Those who have used *The Quest for God Thru Worship* and its companion volume *The Quest For God Thru Understanding* compiled by the editor of this series will need no inducement to peruse this book, which is the first of six volumes now in process.

The editor believes that there is no better teaching medium than biography. To make the book easy to use in church school, or college, he has selected biographies of thirteen outstanding men in various professions so that the book may be used for one quarter's work. The biographies range from Luther Burbank: Creative Naturalist to Harry Emerson Fosdick: Christian Minister. Each biography is some ten pages in length and is followed by Questions for Discussion and a list of books and articles for Further Reading.

This is a series which will be helpful to those charged with the responsibility of developing chapel programs.

IVAN GEROULD GRIMSHAW

Cleveland Heights, Ohio

*Persons and Ideals.* By WILLIAM MALCOLM MACGREGOR. Edinburgh: T. & T. Clark, 1939. vii + 128 pages. \$1.50.

Twelve addresses by the Principal of Trinity College, Glasgow. Six are biographical, dealing with Professor A. B. Bruce, Dr. James Denney, Dr. Alexander Whyte, Dr. David H. Hislop, "Montaigne and Pascal: Two Ways of Faith," and "Renan: Spectator of Human Life." The other addresses treat of the Christian ministry, and types of religious experience and outlook. They express a discerning, charitable spirit; are written in choice English, and teem with apt but brief illustrations which keep the thought concrete. Perhaps the most thought-provoking address is that on "The Religion of a Good Moderate," with its question whether the type can be perpetuated without the vigorous life of family and church which produced it.

L. J. SHERRILL

Louisville Presbyterian Seminary

*For the Healing of the Nations.* By HENRY P. VAN DUSEN. New York: Scribners, 1940. 227 pages. \$1.00.

Here is a book which a reviewer finds himself able to commend without qualifications! Every American Christian should read it. The value of

the book lies in its eye-witness testimony to the ripening Christian harvest over the world. Surely the seed of the missions of over one hundred years is now producing. One comes from the book refreshed, enlightened, encouraged. There is value in Mr. Van Dusen's own conceptions, but the irresistible burden of the book is the section called "Facts" (pages 13-157), and for this we are greatly in his debt.

EDWIN P. BOOTH

Boston University School  
of Theology

*Forty Stories for the Church School and Home.*

By MARGARET W. EGGLESTON. New York: Harper and Brothers, 1939. 154 and IX pages. \$1.50.

Friends and students of Margaret W. Eggleston will be glad to know that she has written another book of stories. Her stories have grown out of frequent telling to youth and are presented in a form that lends to telling by others.

This collection of stories is arranged to illustrate virtues such as ambition, carelessness, courage, duty, faith, friendship, heroism, loyalty, initiative and self-control. Many educators will not be interested in this abstract approach to the teaching of ideals.

Educators committed to an experience-centered approach to teaching and worship may find that some of the stories can be used to clarify thinking on such questions as race relations, motives for service, Christian principles put to work in business, attitudes toward war, the enjoyment of nature, and some admirable traits of the lives of famous people.

EDNA M. BAXTER

Hartford Seminary Foundation

*Martin and Judy.* By VERNA HILLS. Volume I. American Unitarian Association, Boston, Mass., 1939. \$1.50.

These fascinating stories are written for three- and four-year-old children but are of interest to five- and six-year-olds. They may be used by parents and by teachers in the church school.

A unique contribution is made to the religious education of young children by awakening them to the mystery of life which "lies hidden in all living forms, and in their own achievements." Slowly it seems, in place of history and of stories of the magical and unreal, educators are substituting materials from the wonderful world of reality in the child's immediate environment. In this way they are prepared to experience God in everyday living.

The author has chosen experiences for some of her stories which bring young children into contact with the great forces of nature, such as rain, snow, sunshine, and winds. In another group of her stories she assists children to distinguish between animate and inanimate things, thus facing the ultimate mystery of life. Contacts with birth, death, and sickness are provided at the child's own level of experience and used to foster constructive attitudes toward these universal aspects of life.

Throughout this amazing volume children are encouraged in a fine appreciation of co-operation in the home and the immediate community. The spirit of noble religion is implied without being didactic and without moralizing.

Charming, colorful pictures, wide pages, and good paper add to the value of the book. Teachers in all churches as well as parents in the home will find this a treasure-house of story material for use with young children.

EDNA M. BAXTER

Hartford Seminary Foundation

*Biology and Christian Belief.* By W. OSBORNE GREENWOOD. New York: The Macmillan Company, 1939. 191 pages. \$1.75.

The recent formation of a "Conference on Science, Philosophy and Religion" by a group of leading American thinkers, "looking toward an integration" of these three areas, is likely to stimulate renewed interest in books dealing constructively and philosophically with the relation between religious and scientific thought. Authors, however, who have merely tried to show how science "proves" revelation can hardly be expected to contribute significantly to the sought-for synthesis. Dr. Greenwood's book belongs in the latter category.

What is of value in his evidence for teleology may be found in more scholarly and scientific form in Henderson's *Fitness of the Environment*, and *The Order of Nature*, and in Haldane's *Philosophy and the Sciences*, books free from the predetermined theological premises which have obviously formed the starting-point of Dr. Greenwood's work.

One of the author's most interesting proofs for the purposiveness of evolution is derived from genetics. He explains that although sexual reproduction, which requires an even number of chromosomes, did not appear until a relatively late stage of evolution, nevertheless all the (earlier-

evolved) "higher" multicellular organisms, including those which do not reproduce sexually, have an even number of chromosomes. If evolution were due to chance only, he argues,

"we ought to find, below the sexual appearance mark, an equal number (approximately) of organisms with odd and even numbers of chromosomes. As a biological fact we find nothing of the kind, which to my mind effectively disposes of the supposition of the chance appearance of chromosomes into the animate world. It seems difficult to think of any great fact which more clearly demonstrates intention, design, purpose. It is in whole-hearted agreement with the astronomers' demand for a mathematical mind—an Architect who has thought out the whole scheme before even a line, so to speak, was 'put on paper'."

page 68

Dr. Greenwood's data are interesting, but he makes them prove too much!

TERESINA ROWELL

Smith College

*Children Can See Life Whole.* By MARY ROSE HALL. New York: The Association Press, 1940. 157 pages. No price given.

*Children Can See Life Whole, a Study of Some Progressive Schools in Action*, is, in the main, a diary record of activities observed in six progressive schools. These schools were carefully selected to represent different types of progressive schools. The record of activities observed indicates clearly the procedures and philosophies of these schools in two areas:—first, in the orientation of the child in his natural and social environment; second, in developing in the child a sense of social responsibility. The writer is an extremely sympathetic and understanding observer, who brings to her observations a knowledge of educational techniques as well as a philosophy. In her interpretation of the activities observed in progressive schools, she makes a plea for an education more closely connected with reality and with the life outside of school. She feels very keenly about the part which the week-day school takes, and the part it could take, in creating attitudes which many would term religious; and believes that if religion is an inherent attitude and quality of all life experience, the week-day school is largely influencing religious life, whether it will to do so or not, and it should therefore, face this responsibility more frankly and thoughtfully.

DOROTHY WRIGHT

Stratford Avenue School  
Garden City, N. Y.

## BOOKS RECEIVED

*The Living Thoughts of Emerson.* Presented by EDGAR LEE MASTERS. New York: Longmans, Green & Co., 1940. 170 pages. \$1.00.

*The Living Thoughts of Jefferson.* Presented by JOHN DEWEY. New York: Longmans, Green & Co., 1940. 173 pages. \$1.00.

*The Living Thoughts of Tom Paine.* Presented by JOHN DOS PASSOS. New York: Longmans, Green & Co., 1940. 170 pages. \$1.00.

*The Living Thoughts of Pascal.* Presented by FRANCOIS MAURIAC. New York: Longmans, Green & Co., 1940. 151 pages. \$1.00.

These four volumes are the most recent of sixteen published in *The Living Thoughts Library*. Such little books are well suited to place in the hands of students seeking first acquaintance with creative thinkers. After sampling these selections, the student will perhaps know which writer or writers he wishes to know more intimately. The introductions give the necessary background and a key to the mind of each of the persons "presented."

*The World's Great Catholic Poetry.* Compiled by THOMAS WALSH. Revised edition. New York: The Macmillan Company, 1939. 584 pages. \$1.69.

This anthology is the Catholic counterpart of Caroline Hill's *Anthology of World's Great Religious Poetry*, and is published in similar binding and at the same price. As might be expected the scope of the poetry is somewhat more limited, the emphasis here being heavily upon the transcendental. However, a separate section is devoted to "Catholic Poems by Non-Catholic Poets." There is a valuable appendix with "Biographical Data."

*Old and New in Palestine.* By GEORGE RICKER BERRY. Hamilton N. Y. 128 pages. No price given.

A series of brief essays dealing with "Palestine in Ancient Times," "The Dead Sea," "Jerash, A Roman and Christian City," "Petra," "Christian Customs in Palestine and Transjordan," etc., based upon observations in Palestine made over an ex-

tended period of time. Many details of interest to teachers and students of the Bible not available in most textbooks nor such as could be gleaned by the casual visitor to Palestine.

*Christian Worship And Praise.* Edited by HENRY HALLAM TWEEDY. New York: A. S. Barnes & Company, 1939. 550 pages. \$1.50 per single copy. (100—\$100).

One of the best of the new hymn books. Already adopted for use in a number of leading colleges.

*Rebuilding Palestine.* By BEN M. EDIDIN. New York. Behrman's Jewish Book House. 264 pages. \$1.75.

To our knowledge this is the first textbook, in the English language, on Zionism and Palestine for children of high school age. The author presents in an interesting manner, adapted to youthful readers, the story of the Zionist movement and of the Zionist program in the Holy Land. The volume is attractively produced, and its usefulness is enhanced by a large number of photographs, charts and maps. There are some inconsistencies in the spelling of Hebrew names, as well as errors and omissions in the bibliography. These minor technical shortcomings, however, do not detract from the value of "Rebuilding Palestine" as a useful textbook on modern Palestine.

*Jewish Survival.* By ABRAHAM M. M. HELLER. New York: Behrman's Jewish Book House. 264 pages. \$2.50.

This volume of "sermons" is representative of the interests of the younger members of the conservative rabbinate in this country. It emphasizes the values and the contents of Jewish survival in the past and their significance for the present day Jewish generation.

*Aaron Lopez and Judah Toura.* By MORRIS A. GUTSTEIN. New York: Behrman's Jewish Book House. \$2.00.

An interesting monograph on two American Jewish pioneers of Newport, R. I.

*Jewish Women Through The Ages.* By TRUDE WEISS ROSMARIN. New York: The Jewish Book Club. 95 pages. 50c.

Outstanding Jewish women from biblical times to the present day. "Disproves the often-heard assertion that women hold an inferior position in Jewish life by describing the multifarious achievements of Jewish women and their contributions to the advancement of all phases of Judaism."

*The Book of Psalms, Newly Translated from Original Aramaic (Synac) Sources.* By GEORGE M. LAMSA. Philadelphia: A. J. Holman Company. \$1.50.

A new translation of the Psalms which suffers from the unscientific approach of the translator and his inadequate philological method.

*Whence? Whither? Why?* By AUGUSTA GASKELL. New York: G. P. Putnam's Sons, 1939. 312 pages. \$2.50.

*For Better Not For Worse.* By WALTER A. MAIER. St. Louis: Concordia Publishing House, 1940. 589 pages. \$2.50.

Radio addresses dealing with marriage ethics.

*Stage Fright and What To Do About It.* By D. E. WATKINS and HARRISON M. KARR. Illustrations by ZADIE HARVEY. Boston: Expression Company, 1940. 110 pages. \$1.50.

### Personnel

S—1—Man; A. B. (Latin and Eng.), Western Reserve Univ.; S. T. B. and M. A. and Ph. D. (N. T.), Boston Univ. Jacob Sleeper Fellow in Universities of Berlin and Heidelberg. Five year's teaching exper. Now prof. of English Bible in north-central coed. college. Desired subjects old and new testament, applied Christianity.

(Continued from Page 167)

Hyksos) influence must have been greatest in Palestine. The question of infant and child sacrifice in Old Testament times (cf.

Gen. 22; Jos. 6:26; I Ki. 16:34) is a complicated one, but it may well be that the Hurrians were more largely influential in the practice than has usually been supposed.

Dr. Starr and his associates have presented in the present work a most thorough and detailed account of the excavations. The report is luxurious as compared with many other archaeological reports. The descriptions of objects, as well as the plates and plans, are as complete as could be asked. The only major omission is the seals and seal-impressions, which have been briefly treated here and reserved for later complete publication.

J. PHILIP HYATT

Wellesley College

## READY SEPTEMBER FIRST!

**Course of Study for Secondary  
Schools Offering a Unit of  
Bible for College Entrance**

### Bibliography

Third Edition, Fully Revised, 1940

Price, 25c single copy;

10 copies, \$2.00

Write to

**Narola E. Rivenburg, Secretary  
1425 Snyder Avenue  
Philadelphia, Pa.**